Goſpel-Holineſſe:

OR,

The ſaving Sight of GOD.

Laid open from Iſa. 6. 5.

Together with

The glorious Priviledge of the Saints. *From* Rom.8.4,5.

Both worthily opened and applied.

By that Faithful Diſpenſer of the Myſteries of Chriſt, WALTER CRADOCK, late Preacher at *Alhallowes* the Great in *London.*

2 Cor.3.18. *But we all, with open face beholding as in a glaſſe the glory of the Lord, are changed into the ſame image from glory to glory, even as by the Spirit of the* Lord.

Rom.10.3. *For they being ignorant of Gods righteouſneſſe, and going about to eſtabliſh their own righteouſneſſe, have not ſubmitted themſelves unto the righteouſneſſe of God.*

Publiſhed and allowed by the Author's conſent.

LONDON,

Printed by *M. Simmons*, and are to be ſold by *Joſeph Blaik-lock*, at his Houſe in *Ivie-lane.* 1651.

This excellent book was first published in 1649 under the title of "Mount Sion, or, The priviledge and Practice of the Saints."

James Knapp

London,
1880.

The Rev. Walter Cradock was born at Trefala Monmouthshire, & educated at the University of Oxford. He joined the Puritans, & became Curate of St. Mary's, Cardiff. During the civil wars he became pastor of St. Allhallows the great, London, occasionally itinerating through Wales. He died in 1660.

He was an Independent in Church Government. As a Minister of the Gospel he bore an excellent character & high reputation. He was a zealous preacher of the doctrine of justification by the imputed righteousness of Christ as realized by faith.

James Knaggs.

July 28. 1891.

Gospel-Holinelle:

OR,

The Living Sights of GOD.

To the Reader.

THESE Sermons being exactly penned from the Authors own mouth, are now brought to publique view, though when he preached them, had not the least thought to suffer them to be Printed: but since they were thus prepared to come abroad into the world, the pious Author finding so much of the sweetnesse of Christ in viewing of them, could not turn his backe upon them.

As for this godly Author, his worth and excellency is so eminently known, it would be vanity in me to speake any thing in relation to his praise: let this, and other of his owne works praise him. Yet thus much I shall say, that I doe verily believe, that he preached these Choise Lectures from the bosome of Jesus Christ, that these things were the very experiments of his owne soule, and the lively actings of the spirit of God within him. What he hath seene and heard, hee hath declared, that we might have fellowship with him, whose fellowship is with the Father and the Sonne, and therein shall our joy be full. 1 Iohn 1. 3.

These Sermons are not cloathed with humane Art, quaint expressions, eloquent speculations; but choose rather

ther to come forth in the nakednesse of truth, not with the enticing words of mans wisdome, but in the demonstration of the spirit, and of power: here is nothing to fill thy head with barren notions, fruitlesse opinions, or meer speculations; but here is that to fill thy heart with the glory of God, the life of Christ, and light of his spirit.

I shall in a few words hint out what thou shalt find in these ensuing discourses.

First, a glorious discovery of a saving sight of God in Christ. When Moses *desired to see Gods face, the Lord himselfe tels him, that no man can see his face, and live: Yet the Lord proclaimed his mercie, his patience, his goodnesse, his truth, and his justice before him. Now where was* Moses *all this while? he was in the cleft of the* rock: *Now verily that* Rock *was Christ; we see the glory of God in Christ,* per speculum, *as it were in a* glasse. *Christ is that glasse, in which wee see the image of the Fathers glory, and that as with* open face. *Christ is called the* brightnesse of his Father's glory: *so that the brightnesse of Gods glory is manifested by Christ, as the Sunne is manifested by it's beames: wee cannot see the Sunne in* Rotâ, *in his Charret, or circumvolution, but by it's beames: so the Fathers glory is revealed.* Tanquam per radios ac splendorem, *as it were by beames and brightnesse, shining most excellently in Christ. The Apostle saith,* God, who hath commanded light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledg of the glory of God in the face of Jesus Christ. *God is known by Christ, as a man is known by his face; it is only hee that came from the bosome of the Father, that can open the secrets of his bosome, and reveale the glory and brightnesse of Gods face unto us.*

2 Cor. 3. 18.

Heb. 1. 3.

Secondly,

Secondly, this glorious ſight of God is that, that humbles the ſ ule: Becauſe mine eye hath ſeen thee (*ſaith* Job) I abhor my ſelfe in duſt and aſhes.

The greateſt piece of ſelf-denyall is to diſcard our own righteouſneſſe and formality.

1. *Mans fleſhly righteouſneſſe is the great idoll of the world, every one is ready to fall downe unto it, and call it bleſſed. This is Anti-Chriſt comming forth in the habit of Chriſt, being arrayed and decked with gold, precious ſtones, and pearls, whereby the Nations are deceived: but when wee know the righteouſneſſe of the Lord, wee ſhall caſt away our owne righteouſneſſe, and (as the Prophet ſpeakes) ſay unto it,* get yee hence. Iſa. 30. 22.

2. *Formality is in no leſſe eſteeme among us then the former: what is the Religion of moſt people but a meere forme, without any life or power at all. Aſtronomers tell us, that the upper Planets have their* Stations, *and* Retrogradations, *as well as their direct* Motions. *So 'tis with moſt in their Religion, ſometimes they move forwards, ſometimes backward, ſometimes ſtand at a ſtay, and thus they tread always in one circle or round, turning like a doore upon the hinges, but never from off the place where they were. As for moſt mens hearing, praying, faſting, what is it, but as a taske, performed ſo coldly, that there is no principle of divine life in it? and thus they goe on, but are never at their journeys end. Men commonly uſe what they ſhould enjoy, and enjoy that they ſhould uſe: they will uſe the Lord whom they ſhould enjoy, and they will enjoy their duties and performances, that they ſhould only uſe: and thus they ſtarve their ſoules by formality in religion.*

The

The third thing we may take notice of, is the righteouſneſſe of Chriſt commended to us, before the righteouſneſſe of Adam. *Moſt of the worlds righteouſneſſe proceedes from the principles of the old* Adam, *which is corrupt and fleſhly; what is this but to be born of* Iſhmael *the ſon of the bond-woman, to come unto* Mount Sinai *in* Arabia, *viz. the Covenant of works: but* Jeruſalem which is above is free, *which is the mother of all the firſt-born of God,* viz. *the Covenant of grace. Vain man thinks to climb to Heaven by his own righteouſneſſe, when alas! it is but of the firſt* Adam, *naturall, weake, and fleſhly. All the wiſdome, knowledg, invention of man, as Tongues, Arts, and Sciences; as Philoſophy, Logicke, Rhetoricke,* &c. *All theſe are but to repaire thoſe reliques of the firſt* Adam's *corrupted principles of reaſon and underſtanding: therefore if wee goe to patch up a righteouſneſſe of theſe, we doe but build what the Lord will have deſtroyed. But that which is able to reſtore us, is an eſtabliſhment of the righteouſneſſe of Chriſt upon our hearts, by the participation of the divine nature. Chriſt performs all righteouſneſſe for his Saints, and then works all righteouſneſſe in them: The divine will of God is righteouſneſſe, now Chriſt is that divine will, brought forth in a Saint, working after the Lords owne pleaſure. The Civill law doth account Elephants and Camels to have the nature of wild beaſts, though they doe the worke of tame beaſts: So* Adam's *righteouſneſſe commends not to God, we are only* accepted in the beloved, ἐν ἠγαπημένῳ, or ingratiated through that *beloved. The divine, treaſures of righteouſneſſe are firſt in Chriſt, and by our union with him wee come to enjoy them by way of participation.*

Fourthly,

Fourthly, Subſtantiall and reall holineſſe ſet out to be farre more excellent then all empty formes, or mere profeſſions. Holineſſe is God, ſtamped *and printed upon the ſoule: 'tis Chriſt* formed *in the heart: 'tis the very image, frame, and diſpoſition of the holy ſpirit within us.*

The Philoſopher could ſay, ἀνευ ἀρετῆς θεὸς ὄνομα μόνον, *that God was but an empty name, without vertue: ſo are all our profeſſions of Chriſt without holineſſe, that being the very marrow and quinteſſence of all religion. Holineſſe is ſomething of God in us, it proceeds from him, it lives in him; God can no more be ſeparated from it, then the beames from the Sunne. Holineſſe is happineſſe, and the more of it we have, the more wee have of the life and image of God upon us. Holineſſe is nothing but our conformity to God, and our being like him, to be as he is: Holineſſe is the new frame, the new creation, the workmanſhip of the Lord in our hearts: it is the Lord building and ſetting up his owne Temple, Tabernacle, and new* Jeruſalem *within us, filling of us with his owne glory, writing his name in our fore-heads, by imprinting his owne divine image upon us. Oh what happineſſe, what ſweet delight, and harmony of heart, what ſoule-muſicke, and ſpirituall joy is there in having our ſoule wrapt up in the divine life, light, and beauty of the Lords holineſſe.*

Fifthly, Thou haſt a diſcovery of the inability of mans carnall principles or reaſon to judge of ſpirituall things, or the things of God: every truth is diſcovered by principles of light ſuitable to it ſelfe.

Hence it is, that the Apoſtle tels us of, ἀνὴρ ψυχικὸς, *an* animate, ſenſuall, *or* natural man: *and of* ἀνὴρ πνευματικὸς

 a ſpiri-

a ſpirituall man, one enlightned by the ſpirit of God. Now the naturall man is not able to judge of things above the principles of nature.

1 Cor. 2. 11. *The Apoſtle tells us,* no man knowes the things of a man, but the ſpirit of man which is in him.

The things of man are all created things, man is therefore ſaid to be, as it were μικρόκοσμος, a little world, *or an Epitome or Compendium wherein all created things are deſcribed, as in a mappe or ſhort abridgement. Now the principle of reaſon in mans heart is able to ſearch out the hidden things of nature. But this large principle of man is too narrow to ſearch into the things of the ſpi-*

1 Cor. 2. 11. 12. 14, 15. *rit: ſo ſaith the Apoſtle,* The things of God knoweth no man, but the ſpirit of God. The ſpirit ſearches the deepe things of God. *And againe he ſaith,* The wiſdome of the ſpirit is but fooliſhneſſe to the naturall man. *And why ſo, becauſe ſaith hee,* ſpirituall things are ſpiritually diſcerned. *That is, they are to be underſtood in a ſpirituall ſenſe, to which, mans carnall reaſon cannot reach. But now ſaith hee,* the ſpirituall man diſcerneth all things, *ſo that divine things are only known by the ſpirit; 'tis the ſpirit of all truth that leads into all truth.*

Then 'tis not all Maximes and rules, 'tis not ſyllogiſticall reaſonings and diſputes, 'tis not Bookes and Treatiſes, 'tis not all Syſtems and Bodies of Divinity that can reveal the ſecret myſteries of truth; but it is the work of the ſpirit: for the myſtery of Chriſt is not meerly letter and forme without us, but a quickning ſpirit within us. Yet

Sixthly, Wee are taught, that there is a moſt profound, ſpirituall reaſoning in godlineſſe; and that it

is

is the higheſt act of the minde, which is the higheſt faculty of the ſoule. The mind of a Saint is Gods Throne, and the motions of the mind, or the reaſonings thereof is nothing but Chriſt, ſwaying the ſoule according to his good pleaſure.

It's true, that reaſon as tis in man, is a moſt imperfect and weak light, and fals ſhort of the light of God, being depraved, and mixt with much darkneſſe, and ſo is unſuitable to judge divine things: but reaſon conſidered in its height and excellency is no other then Jeſus Chriſt, and the ſpirit: then ſo much as reaſon hath of the light of God, ſo much it hath of Jeſus Chriſt.

Then the moſt excellent, the moſt ſupreame, and the ſublimeſt reaſon is in godlineſſe, becauſe in it is the greateſt clearneſſe, certainety, and light. The Apoſtle calls it demonſtration; *now divine reaſon is demonſtration, which is an evidencing of things by the cleareſt, ſureſt, and moſt irreſiſtible light that can be.* Now Chriſt *is this ſpirituall reaſon, for ſaith the Apoſtle,* that which manifeſts is light, *Eph.* 5. 13. *And what is that light but Chriſt and his Spirit.*

Thus I have given thee a taſt of things, to ſet an edge to thy appetite, that thou mayeſt make a fuller meal of Divine Dainties by reading the enſuing Treatiſe, where thou haſt a Table richly ſpread. Now if thou art one of CHRISTS Friends, then come and eate ~~of this honey, and drinke of this wine, yea eate~~ and drinke abundantly, O beloved. *Here thou maiſt eate and not ſurfet; here thou maiſt drinke, and not be drunken: the more thou eateſt, the ſtronger will thy appetite be; and the more thou drinkeſt, the more thou wilt thirſt, and yet with the greateſt ſaturation and content.*

To

To conclude, Thou mayeſt find much of CHRIST in this Booke; but ſee alſo whether thou canſt finde much of him alſo in thine owne heart. Now that theſe things, which are here written with Paper and Inke, may bee written upon the Table of thy ſoule by the finger of the Spirit, is the prayer of him, who is

Thine in the ſervice of Chriſt,

Octob. 24. 1650.

John Robotham.

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Serm.

A ſaving ſight of God.

Iſaiah 6. 5.

For mine eyes have ſeene the King, the Lord of Hoſts.

IN this verſe we have a deſcription of true *Goſpell humiliation*, (the moſt that *Iſaiah* wrote was *Goſpell*, he was an Evangelicall Prophet) and in that deſcription there are theſe things.

First the *occaſion* of this great *humiliation* of the Prophet; and that was that God was now ſetting him forth in the Goſpell, to preach the will of God to the People.

God humbleth his Miniſters ere he ſend them.

God when he ſends Miniſters to his worke, he doth firſt humble them.

They can never doe any thing to purpoſe for God till they be undone, *woe is me I am undone* (ſaith the Prophet) in this verſe, and then in the verſes following God ſends him to preach; So that the maine cauſe why you have not Miniſters, *according to God*, that

he doth not blesse their worke, according to your heart and desire, it is not for want of *parts* or *understanding*, or for want of Parts or *degrees*, or the like: but the generall, the maine cause is, because they are not *humbled*, God hath not *undone* them.

Secondly, there is the humiliation it self, which consists,

First, of an Act of the Understanding, whereby the Prophet saw some thing more then he knew before, and cries out I am *undone*; he thought he was in a good condition before; but now he doth not meerly say I am *undone*, but *woe* is me, *woe* is me I am *undone*.

Thirdly, there is the *Causes* of it and the causes are twofold.

One is materiall (as you call it) that is sin, *woe is me I am undone*, Why? Because *I am a man*, saith the *Septuagint*. Indeed, a *man* as a *man* will be undone if he see the *glory* of God, if he were not a Sinner: But saith he, *because I a ma man of uncleane lips, and because I dwell among a People of uncleane lips*. Because I see I have many sinns, and because I see them; now the least sin is exceeding sinfull, even to *dwell* among *wicked* people, a man cannot choose but be tainted with them: Therefore *woe is me I am undone*.

Sin, a cause of humiliation.

The other cause is in these words, *I have seene the King the Lord of Hosts*. For a man may have sin enough and yet never be humbled or undone; as you know, wicked men now have, and men, and Devils, for *ever* will have hereafter in *Hell*, and yet they will never be humbled, they will never be *undone* in this sence: but there was this thing to make it up, *mine eyes have seene the King, the Lord of Hosts*, as wee see in the verse before in the Vision, how he had

The sight of God a humbling sight.

had ſeene the Lord. So now we come to theſe words.

For mine eyes have ſeene the King, the Lord of Hoſts.

From which words you are to obſerve two things. The firſt is this, that

It is the peculiar priviledge of the Saints and ever was, and ever will be, to ſee God, to ſee the King, the Lord of Hoſts.

Secondly, that

A true ſaving ſight of the Lord of Hoſts, of God in Chriſt Jeſus, is that principally, that andoes men, or truly and ſavingly humbles men.

I ſhall ſpeak more particulerly of the latter, but we cannot well underſtand the latter, without we have a little underſtanding in the former. For if you would know how the ſight of God humbleth men, you muſt underſtand a little what this ſight, what this ſeeing of God is.

I ſhall ſpeake briefly of the former Leſſon which is this, that

Doct. 1. The peculiar priviledge of the Saints, to ſee God.

It is a peculiar priviledge of a Saint, and ever was, and ever will be, to ſee God, to ſee the King of Glory the Lord of Hoſts.

Wee doe not now ſpeak of the ſight of God, that we call the beatificall Viſion, that ſight of God we ſhall have in Heaven: for every one of you know that wicked men ſhall never *ſee* God that way, But I ſay there is a *ſight* of God in this *world*, that every *Saint* in all Ages hath had, and no other Sonne or Daughter of man from the beginning to the end ever *had*, or *ſhal* have but thoſe that are reall Sts. Concerning this ſight, or ſeeing of God, we meane to ſpeak, if

A ſight of God in this world.

God will, And that you may understand it, you must know that there are divers sorts of *sights* of God: Men are said many wayes to see God. As

Men are said to see God. 1, Corporeally.

First, there is a corporeall sight, a *bodilie* sight of God, a seeing of God with *bodilie* eyes: and so the Scripture doth often speak negatively, that *No man hath seene God at any time that way*; no man hath *seene* his shape; that is no man in this world with *bodilie* eyes did ever *see* God, as though he were a body, or a *corporeall* substance. Indeed men have seen *Jesus Christ* who was God; and Christ Jesus saith, *Joh. 6, 36. Yee have seene me and heard me, and yet you believe not in me. So that the Pharisees*, the proud Pharisees that never were humbled saw Jesus Christ, that was God. But yet that is not the *sight* here spoken of, that peculiar sight which none but Saints have: For the former no man ever had; and the latter, wicked men have as well as good; that is, *wicked* men saw Christ bodily as well as *good* men.

2. In works of creation or providence.

Secondly, there is an other sight of God; that is, we may be said to see God in his *works* of creation, or *providence*; or rather to speak more properly, we see the *things* of God; as the Apostle saith, *Rom.* 1. they saw *the invisible things of God, in the things that were made*; that is, a *naturall* man may *see* a great *power* in that finger which made the *Moone*, and great *wisdome* in him that contrived the *Sun*, *Moone*, *Stars*, and all creatures from the beginning. Now I say this may be said to be a seeing, or a knowing of God: for in *Rom.* 1. as it is said in one place, they *saw the invisible things of God*; so afterwards it is said, *they knew God, who, because they knew God, and glorified him not as God, God gave them up* &c. There was some thing, some fashion that they did

did see God in the *creation*, in the creatures, but this sight of God is not that I meane to speak of, that *glorious* and *blessed* sight of which Christ speakes *Math.* 5. *Blessed are the pure in heart: for they shall see God.*

Thirdly, (besides the corporeall seeing, and the naturall seeing) there is a *sight* of God by the illumination of Gods spirit. I say, Gods spirit may raise a man up to *see* things, which no man naturally ever did, or could; yet it is not this sight. Now indeed, that more properly (as I said of the former) is to see the things of God: Only the former is a seeing of the things of God in the *creature*; and this is a seeing the things of God in the Gospel. So in *Heb.* 6. 6. where mention is made of Hypocrites, that fall away and are damned; it is said, *they tasted of the heavenly gift, and were enlightened*: for there is the very word. Compare that with 2 *Pet.* 2. 20. In the one, we read they were *enlightned*, and after fell off. In the other, wee read that by the knowledge of Christ, they were *cleansed*, and after fell, *with the Dog to his Vomit*. I say, there is a *Gospell* sight of God, that hath some resemblance of this *peculier* priviledge, but is not it. Men may have a sight to know abundance of things, of the Kingdome of God; and so in a sort be said to know, and to see God, yet this is not the *peculiar* sight I am to speak of. 3. By common illumination.

Fourthly, there is a sight of God, which is not peculiar to the Saints; and that is at the day of Judgment; there, *wicked* people shall see God. Only, they shall see him clothed with wrath, they shall see the Lord coming out to judgement against them; they shall see that *Man*, that they thought to be *but* a man, and 4. At the day of Judgement.

and no more, whom they crucified; they ſhall then ſee him, God, comming to judge the world; they *ſhall ſee him whom they have pierced*: And this is not that ſight, that is the priviledge of Saints. It is not a corporeall ſight, as the *Jews* had; nor it is not a common ſight as the *Heathens* have by the *creation*, or as *Hypocrites* have in the *Goſpell* by *illumination*; or as *Reprobates* ſhall have one day to their *condemnation*. It is none of theſe *ſights*. But

A peculiar Goſpell ſight only to Saints.

Fiftly, and laſtly, there is a *ſeeing* of God in the *Goſpell*, by the *Spirit* of God, which is peculiar only to the *People* of God. There was no Saint that ever was in the world, but had this ſight, more or leſſe. There were few Saints in the old Teſtament, but ſomwhere or other it is mentioned, and ſaid of them, that they ſaw God; either directly, or by conſequence. As for inſtance in the old Teſtament, in the beginning of it (though in a different manner) you read of divers men that are ſaid to be walkers with God. As *Noah walked with God*, and *Henoch walked with God*, and *Abraham walked with God*. Now it is impoſſible, in a ſpirituall, right ſence, that you can conceive of men to walk with God, hand in hand, but it muſt neceſſarily imply, that they did ſee God, *how ſhall two walk together unleſſe they be agreed*? much leſſe, unleſſe they *ſee* one another; for a man will not walk with one which he ſees not. Therefore it is ſaid of *Abraham*, *Joh.* 8. 58. *Abraham ſaw my day, and rejoyced*.. He did not only ſee the *time*, (for that is not all) but he ſaw the *glory* of God in *Jeſus Chriſt*, though he were not yet manifeſted. So *Moſes* alſo had this ſight, as we read, *Heb.* 11. 27. It is ſaid, *by faith he forſook Ægypt, not fearing the wrath of the King: for he endured, as ſeeing him*

In the old Teſtament.

Noah. *Henoch.* *Abraham.*

Moſes

him who is inviſible. *Moſes* ſaw him, who is inviſible: God is ſaid to be *inviſible*, two wayes; he is *inviſible* in reſpect of any *corporeall* ſhape: And God is ſaid to be *inviſible*, in reſpect of all *mankind*, beſides the *ſaints*: he ſaw him who is inviſible, he ſaw him whom never man *ſaw*, or ſhall *ſee*, but only thoſe that are in Chriſt, as *Moſes* was. Of *Solomon* it is ſaid, God appeared twice to him; God appeared often to *Saul*: therefore *Saul* thought it ſtrange, when the Lord *appeared* not unto him; But God did not appeare to *Saul* in all his dayes, with ſuch an apparition, and in that faſhion as he did to *Solomon*. So *Iſaiah* in the Text, he had a peculiar ſight that made him cry out, *Woe is me, I am undone: for mine eyes have ſeene the King, the Lord of Hoſts.* It was common in the *old Teſtament*; and in the *new Teſtament*, it is every where ſpoken of; you ſhall read of it more fully in the *New Teſtament*, than in the *Old*. In *Iſaiah* 52. 8. it was propheſied concerning the new Teſtament; *Thy watchmen ſhall lift up their voyce; for they ſhall ſee eye to eye, when the Lord ſhall bring againe Zion.* as the Apoſtle ſaith 2 *Cor.* 3. *we all behold with open face.* There was a kind of *vaile*, over the beſt of them in the *old*; though it were a peculiar thing to the Saints then to ſee God, yet now in the *new* Teſtament (though the ſight be the ſame,) yet it is a great deale *clearer*, and *brighter*, and *nearer*, and more *glorious*. As to give you a few inſtances; as that of *Paul* 2 *Cor.* 12. He was *wrapped up into the third heaven, into Paradice*, where he heard wonders that were not to be uttered. What were thoſe glorious things that he *ſaw*, that he could not utter? Without controverſie, the ſame that *Stephen* ſaw, *Act.* 7. *The Heavens were opened,*

Solomon.

Iſaiah.

In the new Teſtament.

Paul.

Stephen.

pened, and he ſaw Chriſt at the right hand of God, the *glory* of God in *Jeſus Chriſt*. And leaſt you ſhould think it was a thing peculiar to *Paul*, or *Stephen*, it is a thing commonly ſpoken of in the new teſtament, of *all* the *Saints*; and when Chriſt on the Mount ſaith, *bleſſed are the pure in heart, for they ſhall ſee God Mat. 5. without holines none ſhall ſee God. Heb. 12.* As if he ſhould ſay, *any* man that is *holy* ſhall *ſee* God. In *1. Joh. 3.* A man that lives in ſin, hath not *ſeene* God. And *he that loves not his Brother, hath not ſeene God.* It is a common thing, it *is*, it *hath* been, and it *ſhall* be, the *Saints*, and all the Saints have a peculiar ſight of God that the world knowes not of.

And al the Saints,

To open it a little further, (that hearing that there is ſuch a glorious thing, you may look after it, and ſet your minds to conſider it,) I ſhall indeavour it as far as I may, according to Scripture, becauſe there is nothing but the *light* of the *word*, and *Spirit* that can diſcover this.

You will ſay, *what* is this ſight? Or *how* is it? Or *how* ſhall we underſtand it?

This ſight of God which only Saints have, is

I will lay before you theſe 4 or 5 propoſitions in generall, that you may have a little light of it out of the ſcriptures.

1 Imperfect.

The firſt is this; that the *ſight* of God, which the S have in this world, it is but imperfect, it is but in part it is not *ful*, & *compleat*, until they be in *heaven*. Not that I meane that they ſee ſome *part* of God in this world, and they ſhall ſee him *all* in the other world. No, a Saint ſeeth God wholly here; he ſees all that is in God; he ſees his *love*, he ſees his *power*, he ſees his *ſtrength*, he ſees his *righteouſneſſe*, he ſees his mercy; he ſees his all *Attributes* far otherwiſe then a *carnall* man

man can; and that with redundancie, with ſome thing more then a meere, or bare *knowing* of his *Attributes*, though he ſee and know every one of thoſe, and every particle of thoſe, otherwiſe then the *world* ſees them; (ſo my meaning is,) yet he ſees in part, that is, he knows not any of theſe things perfectly. Therefore ſaith the Apoſtle, 1 *Cor.* 13. 9. *Wee know in part, but hereafter we ſhall know as we are known.* Which words, (as I conceive) point not out principally Spirituall things, that we know the *will* of God in *part* here, but we ſhall know his will perfectly in Heaven, (though that be true;) for (it may be) it is not neceſſarie, that we ſhould know the will of God ſo here: For then (it may be) we ſhould have more glorious *Principles*. But the meaning is, here we know little of God; we know him in *part*; but he knows us *wholly*: But when we ſhall come to Heaven, we ſhall know God, as he knows us, therefore that brake the Apoſtles heart, and made him ſigh *Phil.* 3. that he would have given all the world if he had had it, that he might *apprehend* him, that *comprehended* him. As if he had ſaid, God ſees me *clearly*, and groundedly, all the thoughts of my heart, but I cannot *apprehend* God, as he doth me. Therefore, becauſe this ſeeing of God is but in part in this World, becauſe we ſee but *little*, it is oft in Scripture called, a *not* ſeeing. As in 1 *Joh.* 3. 1. *Now we are the Sons of God, but it doth not yet appeare what we ſhall be: but when he ſhall appeare we ſhall ſee him as he is.* As if he had ſaid, that *ſight* that we have of him now, it is *ſcarce* worth the calling a ſight, So in 1 *Pet.* 1. *Whom having not ſeene, yet ye love.* And in *Rom.* 8. *If we did ſee, why doe we yet hope for it? for hope is of that which is not ſeene.* There is no Saint that can love

God, but he muſt ſee God: But the meaning of thoſe phraſes is, not that Saints ſee not God, but they ſee ſo little, in compariſon of what they ſhall ſee afterwards, that it may well be called not ſeeing; they love God, though they have not gotten that perfect ſight of God, that one day they ſhall have. Indeed they ſhall have a *perfect* ſight, not only in reſpect of the degrees of ſeeing, but they ſhall have this addition alſo to it, that then they ſhall ſee God in *Chriſt* with their bodily eyes; as *Job* ſaith, *I know that my redeemer liveth, and that I ſhall ſee God in my fleſh*, And what that ſhall be, (when *Chriſt ſhall deliver up the Kingdome to his Father*) I know not. That is one propoſition to help us to underſtand this glorious priviledge, our ſeeing of God in this world is but in part.

Job. 19. 1 *Cor.* 15.

2 unſpeakable.

Secondly, that ſeeing him in part, whatſoever it is, it is an unſpeakable ſight; a ſight that no man is able to *utter*. As *Paul* ſaith, he was *taken up into the third Heaven, and heard words that could not be ſpoken*; ſo doubtleſſe the Saints ſee things that cannot be revealed; Therefore ſaith *Paul, eye hath not ſeene, nor eare heard, nor hath it entred into the heart of man to conceive, thoſe things that God hath laid up for them that love him*. Now if they were *ſpeakable*, demonſtrable things, a man might give ſome notions in writing; he might *ſee*, or *ſpeak*, or *heare*, or give ſome knowledge, he might conſider of it: but the *tongue*, *eare*, and *eye*, and *heart* of man, is not able to comprehend the glorious priviledge, of the ſeeing the glory of God in Jeſus Chriſt, it is unſpeakable; Therefore as the Apoſtle ſpeaks of the love of God, *it paſſeth knowledge*, not only of a carnall, worldly man, but of that man that hath it, it paſſeth *his* knowledge to *comprehend* it before

before God gives it, but if God doe but eclipſe it a little, he cannot *comprehend* what it was when he had it, though it were but yeſterday; and when he hath it, and hath moſt of it, he is not able to utter and expreſſe it. That is a ſecond propoſition concerning this glorious priviledge, it is *imperfect*, and it is unutterable.

A third thing is this, that this glorious *priviledge* that the Saints have of ſeeing God, whatſoever that is, let it be more or leſſe, it is only in the *face* of *Jeſus Chriſt*. For take any other ſight of God; take the *corporeall* ſight, the ſeeing of the *man* Chriſt, that the *Wicked* may doe as well as the *Saints*. Or take the *ſight* of God in the *creatures*, in his providence, or the like; *carnall* men ſo ſee the things of God as the Saints doe, though not altogether ſo well; yet that is no peculiar thing. But this ſight of God that I ſpeake of, it is only in the *face* of *Jeſus Chriſt*, as it is in 2 *Cor.* 4. 4. 6. *In whom the God of this world, hath blinded the minds of them that believe not, leaſt the light of the glorious Goſpell of Chriſt, who is the image of God, ſhould ſhine unto them. For God who commanded light to ſhine out of darkneſſe, hath ſhined in our hearts, to give us the light of the knowledge of God in the face of Jeſus Chriſt.* Jeſus Chriſt is the *face* of God: and as we ſee nothing of a mans body, but by his Face, ſo we ſee nothing of God but in *Jeſus Chriſt*: Therefore when *Philip* ſaid to Chriſt, *ſhew us the Father & it is ſufficient*, ſaith Chriſt *he that hath ſeen me, hath ſeene the Father*: that is, all in this glorious priviledge of *ſeeing* God, muſt be through the man *Jeſus Chriſt*. Therefore that is the reaſon that the Saints heretofore, alwayes when they were at a loſſe, and could not ſee God, they ſtill called

3. Only in Chriſt.

Chriſt the face of God.

ſor his *face*, O *ſhew me thy face*, that is, Lord ſhew thy ſelf to me in thy face, which is *Jeſus Chriſt*. Therefore if any man will ſee God, he need not goe up to *Heaven*, or deſcend downe into the *Deep*, but he muſt look for it in the *face* of *Jeſus Chriſt*,

4. It is by the word. Fourthly, all this *ſight* of *God* whatſoever it is, it is by the *word* and by the *ſpirit*: For as one godly man ſaith, the *face* of Chriſt Jeſus is as the *looking-glaſſe* wherein we ſee God; and the word of God is the *looking glaſſe* wherein we ſee *Chriſt*. Therefore in 2 *Cor.* 4. God hath ſent us, *to make known the glory of God in the face of Jeſus Chriſt*. And then ſaith he, *we have this treaſure in earthen veſſels that the excellency of power might be of God, and not of us*. He had ſaid before that by the preaching of the Goſpel, he had made known the glory of God, in the *face* of Chriſt. Now in this poore deſpicable thing; a man that hath a world of infirmities and many weakneſſes in him; yet in theſe poore earthen *ſhels*, (as the word is in the originall) God hath put this *treaſure*. As we find in naturall things, *Pearles* are in the *ſhels* of little fiſhes, and the *ſhell* is worth nothing: So, though we be little worth, God hath made the preaching of the Goſpell by us, the way to beſtow theſe glorious priviledges. He will make known himſelf in Chriſt, the ſame that ſhall be for ever hereafter, which only the Saints enjoy; and this is by the *word*,

And by the Spirit. And it is by the *Spirit*, as it is in 2 *Cor.* 3. *Where the ſpirit is, there is liberty*; where it is not, there is a *vaile* over the heart, and minde that none can take away, but the *ſpirit* of God. *where the ſpirit is, there is liberty*. What is that? When a man hath the Spirit he is freed from that *Vaile*; his *eyes* are *opened*; as he ſaith after

after, *we that are Sts.* we have no *vaile*, but *we behold with open face, the glory of God*. Through the *Goſpel*, we ſee *Chriſt*; and through *Chriſt*; the *Father*; the glory of the Lord: but how? *By the ſpirit of the Lord*; that is, the Spirit of the Lord *uncovers* the face, and *annoints* the eyes. Therefore the Spirit is called *Oyntment*; becauſe he annoints the eyes; and he is called *Eye-ſalve*, *Revel.* 3. he helps us to ſee. So thus you have a little, for it is an unſpeakable thing, and therefore we can only ſpeak a little, aloofe, afarr off, that you may know that there is ſuch a thing; but it is God himſelfe that muſt beſtow it on you and me.

I will add one more particular, becauſe I find it in the Scripture, concerning this *ſeeing* of God. I finde it is ſpoken of 3 wayes, or (as it were) in 3 pathes.

First the *Father* of our Lord Jeſus Chriſt when we were dead in ſins, and when we ſaw nothing at all, the Father *ſhews us* Chriſt. Before we have any thing to doe with Chriſt *actively*, the Father hath many things to doe on us *paſsively*, as Chriſt ſaith *Joh.* 17. *Father, all that were thine, thou gaveſt them to me.* Before Chriſt comes the Father is making the *match*, and commending his Sonne to us, when we are meerly *paſsive* in it. For that is a generall rule, a man never *acts*, but by *Jeſus Chriſt*; therefore let men talke what they will, God may doe what he will paſſively on me, but I am not to act at all till Jeſus Chriſt come, but I ſay, *paſsively*, the Father was woing us to his Son, and *no man* (ſaith Chriſt) *comes to me except the Father draw him*; *and thoſe that have learned, and are taught of the Father come to me. Joh.* 6. 45. That (I ſay) is one ſight that a poore ſinner hath, a *ſight* of the *Excellency* of Jeſus Chriſt. Now it may be if thou look back, and conſider how God did deale with thee at the firſt,

The Father ſhews us Chriſt.

thou canſt remember when many times Jeſus Chriſt was preſented to thee in his *excellencie*, ſometimes more, ſometimes leſſe, and thou ſaweſt him an excellent perſon, and wouldeſt have given a world for him; and didſt account it a *heaven*, and happineſſe to enjoy him. Now whence was this, but that the Father was willing to make the match between his Son, and thee, and ſhewed this excellency of him?

Chriſt ſhews us the Father

Secondly, I finde, on the other ſide, in Scripture, that the *Son Chriſt* gives us to *ſee* the *Father*: for the Father is not ſeene all this while; thou ſeeſt not who ſhews thee that *Excellency*: thou ſeeſt Chriſt before, and wouldeſt give a world for him; but thou knoweſt not who opened the Window; it is the *Father*; and then Chriſt only ſhews the Father; that is, after thou art married to Chriſt, and Chriſt will ſhew thee thy *Friends*. When Chriſt hath married the Soule, he will ſhew it what riches is in him; what grace, righteouſnes, and goodneſſe: and ſaith Chriſt, I have a Father, and I am willing that you ſhould be acquainted with him, and know him: ſo Chriſt leads us to the *Father*; that is that Chriſt ſpeaks *Joh.* 14. *Ye know me, and ye know the Father.* And ſaith he, *haſt thou ſeene me, and not known the Father? he that hath ſeene me hath ſeene the Father:* for wee *ſee* the *Father* through *Chriſt*, that is all the knowledge we have of the Father. for the Father is another perſon, juſt like Chriſt; he is inviſible, no eye ever ſaw him but through Chriſt; that is, I ſee, what *pitty*, and *love*, and *grace*, and *goodneſſe* is in Chriſt, and ſuch is in the Father. There are no two things in all the creation of God, that are ſo like one another, as the Father is to Jeſus Chriſt: ſo that as though I know one Egg, I may know another; & yet

two Eggs are not comparable, or to be mentioned for likenesse, as the Father is to Christ. So that if a man have perfect understanding of Christ, he will have also of the Father.

Thirdly, both these, though the one be *passive*, and the other *active*; that now I must looke with mine *owne* eyes that *Christ* hath put in my head to see the Father: though the Father shewed Christ to me when I was blind, and dead; I say both are done by the *Spirit* of God, who is called sometimes the *Spirit of God, and sometimes the Spirit of Christ*; and Christ saith, *the Spirit shall take of my things, and shew them to you*. So the Spirit from the one, and the other makes manifestations. So you have seene a little towards the opening of this glorious priviledge that the Saints have, of seeing God in this world. Both done by the Spirit.

There are 4 or 5. things more which the Scripture speaks of our seeing of *God*, and which the Saints finde by experience. I shall but briefly touch them. The manner how the Saints see God.

I have told you that a Saint sees God but in *part*, and yet a Saint sees but a *part* of God (as it were) at any time. He sees not *God fully* in any thing, and yet he sees but a part (as it were) of *God* almost at any time; that is, the Lord doth not discover al his glory to any Saint at once: but somtimes the Lord reveales to his child, and lets him see his glorious *power*, in such a way as no carnall man ever shall. Another while he, lets him see the glory of his Justice, and that, it may be ravisheth him for a time. Another while God sheds his love into his heart, and sets that before him, *God* might shew himselfe at *once*, he might shew himselfe *fully* if he pleased: but this is his manner, and dealing I They see but a part.

as

as we see in the Scriptures, and as the Saints finde generally in Experience. That is one thing.

2. What they see is amiable.

Then secondly, in this sight of God, though the Lord shew but part of himselfe at once, sometimes it may be a greater part then at an other time; yet that *part*, be it what it will, and be it *little* or *much*, yet it is all amiable in the *eye* of a Saint, and *operative* in his soule; my meaning is this, you are not to conceive as though it were the glorious priviledge of a Saint, to see one side of God as it were, and not another: but that that is most terrible in God to wicked men, that is also I say *amiable*, and *lovely* in the eye of a *Saint*. As the *power* of God, the *greatnesse* of God, the *Justice* of God. Even these things that the wicked *abhorre* and *hate*, the Lord useth to reveale them to his Saints, in Excellent Glory. That is an other thing.

3. God sheweth himself variously.

Then thirdly, God doth shew himselfe to his children by various manifestations. My meaning is this, God doth not alway shew himselfe in the same manner, and fashion to his child; God (as it were) comes in a *new* dresse, every day to the Soule of his Child, all the dayes of his life in *this world*, and for ought he knowes, for ever in the world to *come*. As it is unspeakable to say how God appeares to the soule of a Saint: so the manifestations are innumerable, the strange ways that God comes to the soule: he shews himself to *day* this way, to *morrow* after another, and the *third* day after another. The Lord manifests himself variously. That is another thing

4 By various meanes.

Then fourthly it is by *various meanes* also that God comes in by. You must understand he comes alwayes through

through *Jesus Christ*: but then for other lower meanes, he chooseth what meanes he pleaseth; he comes in, somtimes by *afflictions*, and *corrections*; somtimes by common *providence*, sometimes in the *word preached*, sometimes in *meditation*, sometimes in *prayer*; some times one way, sometimes another. The Lord can take any way, any creature, any providence, any thing to convey himselfe by, to the Soule of his Child, in a saving way.

5 It is not constant.

Then lastly, this sight of God which is the priviledge of the Saints, it is not *constant*, (for ought I know) to any Saint, no, not under the *New* Testament, much lesse, under the *Old*: but the Saints have their desertions in the new Testament, God *hides* his *face*, though not as oft as he did in the old. Now let me desire you to lay up these things: because they will be necessary when we come to speak of the other doctrine. So much concerning the manner, how God reveales himself to his children.

I shall now come to the Uses of this, and then way will be made for the other point, to shew how this *sight* of God doth truly, & kindly, and savingly *humble* us.

For the Use of this. First this shews the *happy* estate of a *Saint* in *this world*, that he hath (as it were) a *heaven* upon *earth*, because he sees God. If thou wouldest consider seriously, that there is such a glorious priviledge as this; thou wouldest say, *blessed* is the man that hath it, and *cursed* and *unhappy* is the man that hath it not; it is our Saviours word in the beginning of his Sermon *Math.* 5.

Use. 1. The happy estate of a Saint in this world.

Blessed are the pure in heart; for they shall see God. Now purity of heart is not the blessing properly, but the *seeing* of God. He that is *pure* in heart is a blessed man saith Christ, *for he shall see God.* So that if thou wilt believe Christ Jesus, If thou be a Saint, and see God, and canst say, the Lord hath revealed his *glory* to my soule in Jesus Christ; then oppose that to any *miserie* that can be in this world. Put any miserie that makes a man unhappy in this world, in the one scale, and that priviledge of seeing God in Christ in the other scale; and surely thou wilt see that thou art a blessed, and happy man. As, suppose thou art a *poore* man, a *plundred* man, *a persecuted* man, or a *sick* man or woman; be it what it will, if thou canst see God in the face of Jesus Christ, if thou wilt believe Christ who is the truth thou art a blessed man, a blessed woman. Suppose a man were *sick*, and should never see *health*; suppose he were *weake*, and should never see *strength*, suppose he were *poore*, and should never see *wealth*; suppose he were *banished*, and should never see his *countrey*, or his *Friends*. Nay, suppose a man were starke *blind*, and should never see the naturall *Sun*; yet if he have a *pure* heart, he shall see God, and if thou wilt believe Christ Jesus, thou art a *blessed* man or woman. All the *blessednesse* in this world put together; all that mankind ever enjoyed from the creation, is not worthy to be compared, with one glance of that sight that a Saint hath thousands of in his life, of the glory of God in Jesus Christ.

The beatifical vision in this life.

We are wont to say that there is this difference and only this difference, betweene *heaven*, and *earth*,

earth, that *glory* differs from *grace*, but only in degrees; that glory, and grace are the same, and that glory is the *perfection* of grace. That is very true, I deny it not: for *we shall be clothed upon with glorie*. But some conceive that the *beatificall* vision, that blessed sight is not in this world, we shall not have it till we come to Heaven, It is true, we shall not fully, and perfectly: but it is not true any otherwise, then as the *part* differs from the whole: For here, even in this world, a Saint in some measure hath it, he sees *God* as *truly*, and *rightly* as ever he shall hereafter in Heaven; therefore you may see what it is to be a Saint. If God should take a poor *Drunkard*, or *Swearer*, and but shew his Soule, (as it were) through his fingers, or through a gold ring, one glance of this sight, he would never be a *Drunkard* or *Swearer*, he would never be a *Railer*, and live as a *Sott* againe, all the dayes of his life, No, it is a glorious condition that a Saint is in.

Therefore meet God, and labour to know his glory in Christ. And for shame be not discouraged for every trifle in the world. When you heare that *wicked* men prosper, that they have *wealth*, and they see their children before their eyes, and their *Bull gendreth*, and their *Cow calveth*, as it is in *Job*, envy not their quality, one glance of this blessed sight is worth more then all that ever they had, or *shall* have; therefore pitty them. Nay, if thou wert in *prison* to *night*, and shouldest dye to *morrow* the most cruell *death* that ever was, yet if the *face* of *God* shine on thee, thou art a blessed man, it is a glorious condition; thou mayest say with *David*, *My lot is fallen in a good ground*, *I*

have a goodly heritage. The Lord hath denyed me worldly things, *wit*, and *wealth*, and *honour*, and *credit*, but God hath been pleased to bestow this, *the knowledge of the glory of God in the face of Christ.* Therefore never look dejected or sad more; *envie* others no more; but *pitty* them, and *weep* for them, thou hast infinitly a greater *treasure*, as the Apostle saith, *we have this treasure in earthen Vessels.* What is that *treasure*? Nothing in the world, but the manifestation of God in Christ; therefore bring thy soule to the resolution of that Disciple, *Lord shew us the Father, and we are satisfied:* So say to God, Lord *shew* me thy glory in *Jesus Christ*, and I have enough, though I have not wealth, nor glory, nor money, nor any thing, let the world have all, I have a good bargaine I will blesse, and praise thee world without end.

The miserie of wicked men.

And if this be the *priviledge*, and *blessednes* of a S^t. to see God. Then see also what a miserable condition thou art in, that art a poore carnall man, that though it may be thou seest thy wealth increase, and thy Children playing in the streets, yet thou never sawest God, thou never hadst one glimpse of this glorious priviledge that I now speak of. Therefore as it is the chiefe thing in Heaven to see God; so doubtlesse it must be the chief thing in Hell to be throwne away from Gods presence, not to see God. Therefore in a *Thess.* 1. it is said that wicked people shall be punished *from his presence*; that is the maine thing in Hell to be thrown from the *presence* of God, never to see his face more, so *a carnall* man hath a *Hell* upon *Earth*; thou that art not a *new creature* thou art in *Hel* as it were

were already: becauſe the main thing to be had in this world, and in the world to come, thou doſt wholly want. That is the firſt thing.

Secondly, if this be ſo, that there is ſuch a glorious *prerogative* of the Saints to *ſee* God; then this above al things in the world ſhould moſt humble thy ſoule for thy *ſins* (as hereafter I ſhall ſhew more fully) this ſhould move thee to *mourne* for thy *ſins*. Why ſo? You all know it is not properly, at leaſt, not meerly the *knowing* of *ſin*, and of the *wrath*, and *curſe* that will melt the heart: that, of it ſelf *hardens* the heart; but you know by your owne experience, that when you come to the veine, where thoſe ſweet teares of repentance lye, it is the *ſeeing* of the *kindneſſe* of God, of the *goodneſſe* of God, of the *mercy* of God; and then to think that I ſhould be ſuch a wretch, as to abuſe his *goodnes*; to *grieve*, and provoke him that is my *Father*, and to *crucifie* him again, and again, that is my *Saviour*. *Mercies*, even common mercies melt the heart; when a man conſiders, I was the other day *ſick*, and God reſtored me; and that I ſhould be ſuch a wretch ſince! this grates upon the heart; as in 2 *Sam.* 12. 7, 8. Where God by the Prophet tels *David* of his ſin; and as a motive to humble him, ſaith he, *I made thee King of Iſrael, and Judah*; and if that were too little, *I gave thee wealth, I gave thee thy Maſters houſe, and thy Maſters wives into thy boſome*. I tooke thee when thou wert a little lad *following the ſheep, and I made thee King of Iſrael, and if this had been too little, I would have given thee more*; but that thou ſhouldeſt play the villaine, that thou ſhouldeſt goe and take an honeſt

Uſe 2. The ſight of God ſhould humble Saints.

Common mercies abuſed humble a Saint.

honest mans wife, he that had but one sheep, and play the Beast, and doe *folly in Israel*; this was that that wounded the heart of *David*, and thereupon he went and penned 7. penitentiall Psalmes, and goes, and cries, *have mercy upon me O God according to the multitude of thy mercies.* These *mercies* that are *ordinary*, when we walke unworthily they grate the heart.

Spirituall mercies abused cause greatest humbling.

But if a man can come, and say, God hath bestowed that on me, that he hath not upon any reprobate; the *knowing*, or the enjoyment of the knowledge of his glory in the *face* of Jesus Christ, O, as it is a mercy unutterable, and invaluable, that the soule is not able to expresse it when it hath it: (Indeed the soule can say, it never found the *creature*, but it left the Soule unsatisfied, or worse then it was: but saith the soule, if Gods face shine but a quarter of an houre, if it be but in a *bush*, or in a *Garret*, I am satisfied, I desire no more, if this might but continue. As a man prizeth this more then any thing in this world;) so if a man doe but consider, that I should be so base, as to anger that God that bestowed this, as I doe when I sin; and have knowledge enough to know it to be sin; when I look through the doore, and know it is a *Thiefe*, and might keep him out, yet that I should be so *proud*, and so *vaine*, and so *idle*; that I should let goe so many glorious *opportunities* in such, and such places, and times, O, this is that that troubles a Saint. Therefore we see in 1 *King* 11. When the Lord would humble *Solomon* the Son of *David* for his sins, and bring him to repentance. It is said there, *he went not fully after the Lord, as David*

vid his Father did (the more too blame he) *he built high places for Chemoſh, and Molech*; *Solomon* built Altars and offered ſacrifice to Idols; and likewiſe he did it for all his ſtrange *wives*; *And the Lord was angrie with Solomon, becauſe his heart was turned from the Lord God of Iſrael, which had appeared to him twice. which had appeared twice to him*; there is the motive to aggravate it. The Lord was angry, not ſo much becauſe he had ſo many ſins, and had built ſo many Altars, but this was the aggravation, becauſe the *Lord had appeared twice* to *Solomon*, ſo as he had never done to any other from the beginning of the world; the Lord appeared *ſavingly*, and *ſpiritually* to him, and yet he ſinned againſt him.

Now if God appeared to *Solomon* but *twice*, and his ſin is aggravated by that; how great is my ſin in the *Goſpel*, where things are more clearly preſented, then ever they were in thoſe times, and God hath appeared *two hundred* times, *two thouſand* times to my ſoule: I have ſeene him one while in the *Sacrament*, I have ſeen him among the *Saints*, I have ſeene him in ſuch a *country*, in ſuch a *condition*, in ſuch a *place*, in ſuch a *medow*, in ſuch a *wood*, when I read his word, and *called* upon his name, and yet that I ſhould be ſuch a *Villaine*, that I ſhould be thus *proud*, and thus *froward*, and *love* the world ſo much, and ſo eaſily provoke God, and lie ſo *ſottiſhly* in it when I have done; it is one of the greateſt motives in the World, to move a ſpirituall heart to be abaſed, and humbled for ſins paſt.

And likewiſe to *preſerve* it from ſin for the time to come, *I have ſet God* (ſaith David) *at my right hand*

Sight of God a preſervation from ſinne.

hand that I might not ſin againſt him; that is, I will keep God in my eye.

The *Eye* of God is a meanes to keep a man from ſin: for who will ſin in the eye of God? therefore ſaith God to *Abraham*, *walk before me, and be perfect.* The Servant may doe ill behind his Maſters back, but walk before me, and then thou wilt be upright, therefore when men ſin they are ſaid to leave God: but ſaith David *I have ſet God at my right hand, that I might not ſinne againſt him*, I will alway ſee God, as I ſee a man that walks at my right hand.

Uſe 3. Highly to prize the preaching of the Goſpell.

Thirdly, if there be ſuch a *ſight* of God to be enjoyed in this world, and that by his word and Spirit; me thinks this might teach you highly to prize, and eſteeme the preaching of the Goſpell, the *word* of Chriſt. Truly, (beloved) if you doe not look on the Goſpell with a ſpirituall conſideration; to a carnall eye it is the *pooreſt*, and *drieſt*, and moſt *beggarly* thing in the world; for, there are none that have more weakneſſes, then the diſpenſers of it. It is a thing that ſhould fill men with admiration to conſider what it is to have *poore* creatures to doe the work of God that have a *world* of weakneſſes more then other men, who are more exact in their wayes as *Lawyers*, and *Tradeſmen*, &c. To a carnall eye the preaching of the Goſpell is a dead, drouſie thing; a man ſhall heare many things that he heard before, and be taught till he ſleep, and be tyred out, unleſſe he look on it with a ſpiritual eye. As the *Eaſt-India* Merchant when he ſees ſuch a *ſhell* he conſiders what is in it; there is a glorious *Pearle* in it, and for that he goes many

many a Mile. So doe you consider that the preaching of the Gospell by poore and weake meanes, it is that shell, that *Cabinet*, wherein these glorious *treasures* are found; therefore esteeme it, and prise it highly, look on it with reverence, look for the *Pearle* in it, prise it, and praise God for it.

It may be some of you, that are sleepy creatures, may say, I cannot tell that there is any such thing in it, & others are so sottish to this day, that they no more know nor understand, what we have bin doing in the preaching of the word these 12. moneths, then a Post. Why men see not the excellency in the Gospel.

It is not because the treasure is not here, but you shal see the reason, 2 *Cor.* 4. 4. the reason why you see it not, is because, *The God of this world hath blinded your eyes, that the light of the knowledge of the glory of God, should not shine upon your Soules.* God *shines* upon *one* mans Soule, and not upon another, another sees nothing but a poor Preacher, full of weaknesses, & so he gos away, & remembers little or nothing, or it may be sleeps all the while. Beloved for the Lord Jesus sake trifle not: It makes me tremble to consider seriously how those *decrees*, that are infinite, and innumerable, that were before the beginning of the world, are to be *opened*, when we preach the word; yonder *man*, and yonder *woman*, we know not whether of them belong to God, or the Devill; but when we preach the decree is opened; there is a poor man, and a poore woman that belongs to life, it makes him a *new creature*, another is as very a *Sot* at the yeares end, as at the *beginning*, who would not *tremble*, when

God threatens to *seale* up your condition by it! O! it is a glorious thing, the Gospell. Look to it you *sottish* people, that are like the *Foole* in the *Proverbs*, that tell him a *tale*, and when you have done he will aske, *what is the matter*; or as a man asleep, that knows nothing what he hath been doing. For the Lords sake consider what we are doing, and what the Gospell is; and what it is to have one day of the Son of man; it is a very strange word in *Luk.* 17. 22. *consider* of it thou poore *sottish* creature: When Christ was demanded of the *Pharisees* when the Kingdome of God should come, he answered them, *The Kingdom of God commeth not with observation. Neither shall they say, lo here, or lo there, for behold the Kingdome of God is within you*, or among you; *And he said unto his Disciples, the dayes will come when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.* And yet he saith after, they shall see the day of the *Son of man*. We are to consider, *the Sonne of Man*, the Lord Jesus Christ hath two sorts of dayes: He hath one day that every wicked man shall see, when they shal be *eating and drinking as in the dayes of Noah; when the Son of man shall come to judge according to my Gospel*, as *Paul* preacheth, & according to the Gospel that you have here preached; That is, one day of the *Son of man*. And thou that wilt not receive Christ, thou shalt have thy belly full of that day, it will be a *terribble* day, a day of *blacknes* and *darknes* when the *earth shall reele as a drunkard, and the heavens shall be gathered together as a scrowle*, and the *world* shall be on fire, and thou shalt be at thy wits end, it will be a terrible day: the Lord deliver thee from that day.

2 Sorts of dayes of the Sons of man.

The day of judgement.

But

But the Son of Man hath another day, that is, the *day* of *grace*, the day wherein the *Son of man* in the *preaching* of the Goſpell would beſtow grace upon thy Soule. Why doth he call that the day of the *Son of man* more then the other? He delights more in it; he delights not in the death of a ſinner. This is that ſweet day that Jeſus Chriſt delights in, to offer himſelf to thee, and to lay before thee, *life* and *ſalvation* by his death. Theſe things were not written for them only, but for us alſo. Remember, the day will come when thou ſhalt *deſire to ſee one day of the ſon of Man, but ſhalt not ſee it*. Thou wilt ſay, O that I had one ſuch day, as we have now in this place; when the Preacher told me of ſeeing God, and Chriſt; O that I had but one day, but one *motion* in my heart, by the Spirit that I had then, and yet I ſotted it out and did forget it; O that God would ſmile as he did then, but it ſhall not be. Therefore the Lord help you that you doe not trifle out your ſalvation, as abundance in this Nation, and in this Citty doe, between *ſottiſhnes* and *formalitie*. Abundance of People heare the word, but here is abundance of *formalitie*; few men conſider with whom they have to do, when they heare the word of God, and what the buſines is, but in a trifling manner paſſe it by: Therefore conſider what treaſure there is in the *Goſpell*; there are *unſearchable treaſures* in the Goſpell; but of all, this is the Jewell of all, *the knowledge of the glory of God, in the face of Jeſus Chriſt*. I ſhall leave other things for the next opportunity.

The day of grace.

But the Son of Man hath another day, that is the day of grace, the day wherein the Son of man in the preaching of the Gospell would bestow grace upon thy Soule. Why doth he call that the day of the Son of man more then the other? He delights more in it; he delights not in the death of a sinner. This is that sweet day that Jesus Christ delights to offer himself to thee, and to lay before thee, in and salvation by his death. These things were not written for them only, but for us also. Remember the day will come when thou shalt desire as one day of the Son of Man, but shalt not see it. Then will thy, O that I had one such day, as we have now in this place; when the Preacher tol[d] me of seeing God, and Christ, O that I had but one day, but one motion in my heart, by the Spirit that I had then, and yet I forced it out and did forget it; O that God would smile as he did then, but it shall not be. Therefore the Lord help you that you do not trifle out your salvation, as abundance in this Nation, and in this City do, between perishes and formalitie. Abundance of People hear the word, but here is abundance of formality, for men consider with whom they have to do, when they hear the word of God, and what the business is, but in a trifling manner passe it by: Therefore consider what treasure there is in the Gospell, there are wa[ters] treasures in the Gospell; but of all, this is the Jewell of all, the knowledge or shewing of God, in the face of Jesus Christ. I shall leave other things for the next opportunity.

SERMON 2.

Isaiah 6. 5.

For mine eyes have seene the King, the Lord of Hosts.



On remember the Lesson that God taught us from these words the last day; that,

The Saints have a peculiar privilege above all others, that they can even in this world see God. They can see God in Jesus Christ.

I did open this, as farre as I could dive into the scriptures unto you, and proved it, and made some uses of it. There is somewhat yet remaines of it, which I shall indeavour briefly to goe through, and then we shall come to the next poynt, which is, that,

A right saving sight of God, of the glory of God in Jesus Christ, is the way to true Gospell humiliation.

We

We have made 3. uses of the former point.

First, to shew the *priviledge* of the *Saints*, that they, and they only can *see* God.

Secondly, that the *sight* of God should *humble* the Saints for their sins.

Thirdly, it should teach us to *prise* the *preaching* of the word, whereby this glorious priviledge is discovered, and wherein this excellent treasure is contained.

There are two things that I shall endeavour this day, as the Lord shall help me in this great misterie, to make out to you.

The one is, seeing there is such a glorious *priviledge* to be had, and blessed is the man that hath it, as I told you; *Blessed are the pure in heart, for they shall see God. Purity* of heart is the *qualification*, and *seeing* of God is the *reward*, the highest step of it. And seeing there is such a Curse to a man that sees not God, how shall we know whether ever we had this *priviledge*? whether God hath vouchsafed to us this peculiar sight of him? *I have seene the King, the Lord of Hosts.*

Then secondly, if I have it not, what course I shal take to attaine it? I shall speak of these two things only this day.

This peculiar sight of God knowne.

Concerning the former; I need not give you *signes*, or *marks*, to know whether a *Drunkard*, or a *whoremonger*, or a blind *carnall* creature, that knows nothing of the will of God; whether any of these see God.

But the busines comes to this: Seeing there is a *Gospell* enlightning, or illumination; seeing there is a kind of *sight* of God in Christ, that an *Hypocrite* hath,

hath, and yet it is not the glorious *sight* that the Saints have; the question will be, how we shall know the one from the other? And then there will be a light whereby a sinner, a carnall man may know his estate; that will flow from the other: For, if wee discover the one, it will be easie by that light to discover the other.

For your information in the former (according as I understand by considering of the Scripture, and seeking the Lord, and searching mine owne heart) I shall reduce all to these 3 heads: You may know it 3 wayes.

First, by your *apprehensions* of it.

Secondly, by the *impressions* that this hath upon you.

Thirdly, by the *Expressions* or *Effects* that it workes.

I shall endeavour to cleare these three things to you.

1 By our apprehension of God which are.

First, I say by your apprehensions. That is, by the manner of your apprehending God in Christ. Because (that I may speake punctually in the language of the Scriptures) though another man may be said to *see* God, and to *know* God, yet he *apprehends* not God, or Christ, or any thing that belongs to either in that way and manner that an Elect Saint doth.

Now there are these 3 things in the *apprehensions* of a Saint that sees God aright.

1 Cleare apprehensions.

The first is this, these *apprehensions* of him, they are cleare apprehensions of him; the *Hypocrites apprehensions*, they are *darke* and *doubtfull*, they are mysty; I say the *apprehensions* of a Saint they are *cleare*.

cleare? I doe not meane by cleare, that they are full: For, I told you before, as the Apostle saith, *we doe see but in part, & we prophesie in part*, that is, if we did *fully* see. Neither doe I meane by cleare, that they are alwayes *constant*, that we have them without any *doubts*, or *darkenesse*, or *mists*: especially in the old Testament, the Saints were many times *eclipsed*, and God *hid his face*, and they were at a losse, they knew not where to see him, in the morning he was seene, and he was gone at *night*, and so for a little moment (as it is said) he would come, and then be gone againe, that is not the meaning. But when I say they are cleare, as it is, 2 *Cor.* 3. *We all with open face, behold the glory of God.* With *open face*; that is, we doe not see God, as a man sees through a handkerchiefe, or through a Sieve, or through a Skarfe, or a Cloud, but with *open face*; we see him clearly, our apprehensions are cleare; that is, there is an *assurance* going along with your *apprehensions*, that doth *certifie* your soules, and assure your soules, that it is God that you see, it is a sight of God. For as in naturall things, you know, that by the same *light* whereby I see the Sun, by the same light I know that I see him: So there is in the very *manifestation* of God to the soule, it carries a witnesse in it self, it is so cleare, that when I have it, though I never had it before, and I cannot demonstratively speak a word what it is, yet I know as it is Gods sight, so I know I see him. A Saint knows so surely, and certainly, as that there is not the least doubt to his soule of that sight. As in 1 *Cor.* 2. (which is worth observing) you shall find that there is a great mystery that Paul saith that a Saint sees, that a carnall, naturall man cannot

What meant by it.

Assurance in the Saints apprehensions.

cannot perceive; there be *the deep things of God*; and one of them he saith is Christ Jesus: for the Pharisees, the *Princes of the world did not know him*, they did not know, *him and the Father to be one*, as it is *Joh.* 14: Now in that misticall knowledge in that 1. *Cor.* 2. observe two things.

A misterie in the manner of the Saints knowledge.

First, you shal see that there is a mistery in *knowing* these things: Not in the *knowing* of the things for the matter, I told you they are not misticall in the matter; for they are nothing but the *death* of *Christ*, and the *power* of his resurrection, and the like, that he calls, *the deepe things of God*, that Christ dyed for us, &c. But the depth is in the manner of the knowing of them; they that are *Hypocrites* know them for the matter; they know Christ from top to toe, they see him *dead* and *buried*, and put in the *Grave*, and the like, but they doe not spiritually know them.

The Saints know that they know the things of God.

So also, the other *mysterie* of that *spiritual knowledge* is to the *knowing* that they did *know*: It is one thing to believe, and another thing to know that I doe believe; and it is one thing to know spirituall misteries, and another thing to *know* that I doe know them.

Now when the Apostle had done with the former, he comes to the latter, and tels them that they had a light, *whereby they knew the things that were freely given them of God*: As he saith, *no man knoweth the things of a man, but the spirit of a man that is in him.* So I have the *Spirit* of God, that I *know* the things, and I know that I know them. So the *mysterie* of spirituall knowledg is to *know* heavenly things in a spirituall *manner*, and then to *know* that I *know*

them. It is one thing to know ſpirituall things, and it is another to know that I know them. It is one thing for God to give heavenly things, and it is another to know that God hath given them. This is the meaing of it, when I ſay that the people of God have a ſight of God, and it is a cleare ſight; that is, it carries ſuch a kind of *evidence* to the ſoule, that thou *knoweſt aſſuredly*, as thou knoweſt any thing in the world, that thou *ſeeſt* God in Jeſus Chriſt.

Therefore it was a knowne caſe among them in the *old* Teſtament (and much more muſt it be in the *new*) it was ſo certaine, that if God were away but for a moment, they preſently miſſed him, and they cryed, *Thou haſt hid thy face*, and *when wilt thou come againe?* and over night he would be gone, and they were troubled, and they knew him as ſoone as he came, and they miſſed him when ever he went. Now when thou haſt but a *blind confuſed apprehenſion* of God, and it is but *thinking*, and *hoping*, and thou *miſſeſt* God, and thou knoweſt not what is become of him, nor thou *lookeſt* not after him, ſuſpect thy apprehenſion of him, that it is not *right*: for if it be a *right* knowledge, it is as *cleare* as the *Sun*, though it be not *fully* cleare, yet it is ſo cleare, that thou knoweſt that thou haſt God; and thou doeſt miſſe him if he be gone but for a time: That is one thing.

2 Precious apprehenſions.

Secondly, theſe *apprehenſions*, as they are *cleare*, ſo they are *precious*; they are ſweet apprehenſions to thy ſoule. Thou accounteſt one *thought* of God, one *right apprehenſion* of God, in Jeſus Chriſt, worth a whole world; therefore we ſee in *Pſal.* 137. 17. The

17. The Prophet *David*, (who was well acquainted with God; ſaith he, *how precious alſo are the thoughts of thee O God! how great is the ſumme of them; if I account them they are more in number then the ſands: when I awake, I am ſtill with thee.* They are many then; and that is a ſhame for us in the *New* Teſtament, that they had ſuch *apprehenſions*, and we ſhould have ſo few. *And how precious are they!* ſaith he. As if he had ſaid, I love my *wife* well, and my *Husband* well, and I love to have things about me; and to have health after ſicknes: But Lord, *how precious are the thoughts of thee O God!* how rich is one thought of God! What a rich man am I, when I have one thought of God: Now theſe apprehenſions are *precious* in theſe 3 reſpects.

1 They ſatisfie the Soule.

Firſt, they are *precious*, becauſe every one of thoſe thoughts fully ſatisfy the *ſoule*. Take any thing in this world, as it may be thou haſt an eſtate, or thou haſt ſuch friends, or thou haſt ſuch comforts: Take any thing whatever thou canſt, there is an emptines left ſtill in ſome corner of the ſoule, it is not filled. A man may ſay when he is higheſt in the comforts of the *world*, I am not fully ſatisfied, there is ſome *diſquiet* in my *Spirit*; there is ſomwhat, whatſoever it is, behind the back of that comfort that I look for. But when a man hath *thoughts* and *apprehenſions* of God *aright*, they *ſatisfie the ſoule*, and *fill* it with ſuch *contentedneſſe*, that a man can ſay, *I have enough*; and he can ſay with *Peter*, when he ſaw the glory of God. *It is good to be here*; though he had neither *meat* nor *drink*, but were upon a *mountaine*; only he ſaw the glory of God; and ſaith he, *It is good to be here.* Therefore we might ſee, in divers places that I could reckon in Scripture, as in *Pſal.* 17.

As for me, I will behold thy face in righteousnesse, (I will behold thee in Christ) *and when I awake, I shall be satisfied with thine Image*: I shall be satisfied saith he. So also in *Psal.* 63. 3, 4, 5. *I shall be satisfied as with marrow and fatnesse*, and that is a choice thing in this world, though it come farre short of this. And so *Paul, Phil.* 3. *I account all Dung for the precious and excellent knowledge of Christ*: As if he had said, I would be satisfied with this, though I had not a penny in the world. Now it is not so with an *Hypocrite* (therefore examin your heart, and look upon it) an *Hypocrite*, when he is *enlightned*, he may have some sweetnes, and there is some pleasure; as when his gifts are *enlarged*; or when *spiritual* things especially when *new* notions come in his mind; for ever the knowledge of *new* things is *pleasant*, both *naturall*, and *spirituall*: Yet notwithstanding an Hypocrite is not satisfied, with the sight of God in Christ, he cannot say I desire no more; but he saith, I will be Rich for all this, I will cozen, and cheat for all this: Therefore I have alway observed, that the best of wicked men, those that we have reason to suspect, that they are not right, and they may have a great deale of joy, and such like; yet they are as greedy and *griping* after the world, and as *proud* and *vain* as others, and that is an argument that they are not satisfied. Another poore Christian, though he make not such a *blaze* with *gifts*, and *expressions*, yet he *sees* God, now and then, and he can *tread* and *trample* upon the *world*, he can *despise pleasures*, and *friends*, and *honours*, and *riches*, and can look on them as *crucified* things, as *Paul* did, and can say, I remember, in such a Countrey, in such a Chamber

Apprehensions of Hypocrits satisfie not.

Chamber, in such a place, where God shew'd himself to me, and I was satisfied; I saw every thing vanish before me, and I desired nothing but that, and I could desire to *change*, my *wealth*, and all for that, so that might be continued, and enlarged: That is one thing.

2 There is a desire of more.

Secondly, they are *precious*, because he is *not satisfied*. This is no contradiction though it seeme to be one. My meaning is this, that wherever there is this apprehension of God, though it satisfie in respect of *lust*, and *sin*, and the *world*, and the *Devill*; yet it creates, and begets in the soule a greater *thirst* for *more* of that apprehension. Therefore we see clearely, *Phil.* 3. where *Paul* runs a race (as it were) after the knowledge of God in Christ: See what the Apostle saith. *I account all as Dung, and Drosse, for the Excellency of the Knowledge of Jesus Christ my Lord, for whom I have suffered the losse of all things, and account them Dung*; I have lost all, and I am not sorry for it: And why is all this? *That I may know him, and the power of his resurrection*. Now *Paul* was a Preacher, and did he not *know* Christ? there had been a *blind* Preacher. He was an *Apostle*, and *Doctor* of the Gentiles; and did he not know the *resurrection*? Yes, but the meaning is this, *He forgate that which was behind*, as we see after; that is, all that *apprehension* he had of God in Christ, he forgate it, in regard of the affection to desire *more*, he did not eye what he had: Therefore saith he, I say, *not as though I apprehended*; *but I desire to apprehend him, by whom I am comprehended*, to see the *glory* of God, that *comprehends* me in Jesus Christ. *I speake not* (saith he) *as though I had attained*; as if he had said,

I know nothing in comparison of the *insatiable desire* I have to know more.

Hypocrites loath to dye, Why?

And that is the reason why *Hypocrites* are very *loath* to *dye*, when *danger* and *death* approacheth; whereas a right *Saint* is wondrous *desirous* to *dye*; Why so? Saith the Apostle, *That I may be with Christ*. Phil. 1. Whereto compare that in *Joh.* 17. that I may see God, and have the *same glory* with Jesus Christ.

Therefore thou mayest *trie* thy selfe by this: if thou hast something that is like the *apprehension* of God (I speak not to dull creatures that are altogether in the world, all the yeare long) but if God work on thee in his word, and there is some *light* come in, and some *sweetnesse*, yet if thou be *glutted* with this, and when thou commest home thou throwest God away, and thou *lookest* after thy *lust*, and after thy *sin*, thou never yet hadst a right apprehension of God: For, if thou see God aright, thou wilt looke for *more*, and *more*, and for ought I know, thou wilt have *more*, and *more*, world without end.

3 They are accompanied with transcendent joy.

Thirdly, and lastly; these *apprehensions* are *precious*, because there is a *transcendent super-excellent*, exceeding joy and delight, in the enjoyment of them, *Abraham saw my day, and rejoyced*, saith Christ: He did not see his day as an animate creature; but he *saw* the *misterie* of God that should be fulfilled in those dayes, that is the meaning; so *Abraham saw my day, and rejoyced*. So there is a very pregnant word concerning this, in *Isa.* 35. *The Desart shall rejoyce, and the Wildernes shall be glad*. By the *Wildernesse and Solitary place*, is meant the *barren* Soule, the Wildernes

Wildernes of thy heart, where God will dwell. *The Wildernes ſhall be glad, and the Deſart ſhall rejoyce. O!* that God would make it ſo to us. *It ſhall bloſſome abundantly, and rejoyce with ſinging, The glory Lebanon ſhal be given unto it,* &c. Why is all this? *They ſhall ſee the glory of the Lord, and the excellency of our God.* This makes the *ſad* Soule *rejoyce*, and makes the *barren* heart, *bloſſome* as a *Roſe*, when they *ſee* the *glory* of the Lord, and the *Excellency of our God.* Nay, it is ſuch a joy, as he ſaith after, that, *The Eyes of the blind ſhall be opened, and the Eares of the deafe ſhall be unſtopped; then the lame Man ſhall leap, and the Tongue of the dumb ſhall ſing.* It is ſuch *joy* as will make a *dumb man ſing*; it will make a *mellancholy, heavy, mopiſh* creature, that naturally never *ſmiled*; God manifeſted in Chriſt, will make him *ſing*, and the *lame* man to *leap* for joy; it is a *tranſcendent*, exceeding high *joy*, and this *joy*, it will be the ſame joy in Heaven, that we had on Earth. It is not *Eating*, and *Drinking*, and *Marrying*, and *Buying*, and *Selling*, that will be the *joy* in Heaven, but the great *joy* will be, the beholding the Glory of God in Chriſt; that will be the *great* Joy.

Joy of Heaven, What?

Therefore, thou mayſt know by this; it may be thou haſt a little joy: Thou rejoyceſt in the hearing of the *word*; but is there not ſome other Joy that thou *preferreſt*? Art thou not more glad when thou haſt a good *bargaine*; or when thy *affaires* goe on in the World? What is thy *chiefe joy*? As *David* ſaith; *If I prefer not Hieruſalem to my chief joy.* If this *apprehenſion* worke in thee a *joy*, *tranſcending* all the *joy* in the world, and make *all* other *joyes* to *vaniſh*, it is a right *apprehenſion*. So you ſee theſe *apprehenſions are*:

Pſal. 137.

First

First, *cleare*
Secondly, *precious* } *Apprehenſions.*

3 Perpetuall apprehenſions.

Thirdly, they are *Perpetuall*; they are *laſting Apprehenſions*: By that, I doe not meane that they are laſting alwayes, but that they may be ſomtimes *dimme*, and ſometimes *darke*; but I meane they goe not *utterly* out; as it is ſaid, *Job* 21. *How oft is the Candle of the wicked put out?* The *Candle* of the *Hypocrite* goeth out, it may be he hath a little apprehenſion of God, and then it is out, it may be for half a yeare, and in time it infallibly goes quite and cleane out: Therefore in *Heb.* 6. the *Hypocrite* (for the Apoſtle lays down there the eſtate of Hypocrites) *after they were enlightned*, &c. *they fell away.* The light was gone, it only blazed a while, and there was an end of it: But it is not ſo with a Saint, though God may for a moment hide his face; yet as Mr. *Calvin* ſaith, that *light* that came firſt into the ſoule of a *Saint*, that that came firſt, it leaves ſuch a ſent, and a ſavour, that a man can never forget it; it is never quite out. He may *forget* that he hath done naturall things: We may forget what wee did twenty or thirty yeares agone; we may forget where we were, and may forget our *Friends*, &c. But when God reveales himſelfe firſt to the *Soule*: If a man could live in this World a *thouſand* yeares, the apprehenſion that he had of God at the firſt, it would be as *freſh* as ever it was; becauſe it is an *eternall* thing, it is a thing that we ſhall have more, and more in Heaven, it is not corruptible; and therefore it goes not out.

Triall of apprehenſions by their laſting.

Now it may be thou haſt been a Profeſſor before

fore, and God hath ſtamped a great deale of *joy* on thee, and now it is gone, and thou art poor wretch, a poore drie creature; as drie as a *Chipp*, and a man can ſcarce ſee any thing in thee, to diſtinguiſh thee from a *carnall* man; trie thy ſelf by this: Theſe apprehenſions if they be *right*, they are *perpetuall*, and conſtant in a ſenſe; Therefore it is ſaid, *Joh.* 14.21. *If you keep my Commandements* (ſaith Chriſt) *I will manifeſt my ſelf to you,. Saith Judas, not Iſcariot, Lord how is it that thou wilt manifeſt thy ſelf unto us, and not unto the World?* Saith he, *I, and my Father will come, and wil dwell with you, and abide with you.* As for the world, God paſſeth by, *as a wayfairing man that tarries but for a night, but I, and my Father, will come and dwel with you.* Therefore in 1. *Joh.* 4. *Seeing of God,* & *dwelling* in God are *Sinonomies*, one, and the ſame thing; God dwelling in us, or we in God, or ſeeing of God, they are the ſame: Becauſe, whereſoever God is *ſeen rightly*, and *truly*, it brings God by his Spirit to dwell in the Soule. That is one thing you may know it by, by your *apprehenſions*.

2 By the impreſſions theſe apprehenſions worke.

Secondly, you may know it by the *impreſſions* that thoſe *apprehenſions* have upon your *hearts*; there will be a twofold impreſſion upon thy ſoule, when thou doſt ſee God *aright*.

1 Suitable to that they ſee in God.

Firſt, as I told you before, when a Saint ſeeth God, you are to underſtand, that he ſeeth al in God with redundance; he ſees his *love*, his *goodneſſe*, his *power*, his *faithfulneſſe*, his *mercy*, his *juſtice*. Now the ſame *apprehenſion* of theſe things, have ſuch impreſſions upon thy heart, that thou mayeſt clearely diſcerne, if thy *ſight* be *right*; that is, if every one of theſe doe worke upon thy heart, a proportionable

nable fitneſſe, or ſuitableneſſe, to that that is in God. As for inſtance, when thou lookeſt on God, and thou *ſeeſt* his *goodnes*; there is a ſweet *impreſſion* of *love*: Thou ſeeſt the *Juſtice*, and *Righteouſneſſe* of God, it works an *impreſſion*, not a *blaze* that goes out; but an *habituall* impreſſion, of pleaſing God, and of fearing God. And ſo when thou *ſeeſt* his *faithfulneſſe*, it works an *impreſſion* of *truſt*; that thou wilt *truſt him though he kill thee*: and ſo all that is in God will ſinck into thy heart, and worke *ſuitable* to that that is in God.

As to give you one inſtance (for as it will doe by one, ſo it will doe by all) In *Heb.* 11. 27. It is ſaid, *By faith Moſes forſook Ægypt, not fearing the wrath of the King: For he endured, as ſeeing him who is inviſible.* *Moſes* had a *ſight* of him who is *inviſible*: Therefore he forſook *Ægypt*, and feared not the wrath of the King. What is the meaning of that? The meaning of it, is this; he ſaw the King of *Ægypt* to be a *great* King, a *powerfull* King: But becauſe he had ſeene God, who is inviſible; that is, he had *ſeene* the *Power* of God, and the *Greatneſſe* of God, and that put ſuch an *impreſſion* on him, that he did not feare *Pharaoh*. And God had promiſed to doe him good, and having ſeene the faithfulneſſe of God, he forſooke *Ægypt*.

So it will be with thee, if thou ſee the *Grace* of God in Chriſt, there will be an *impreſſion* of *love* upon thy Soule: If thou ſee the *Greatneſſe* of God, there will be *Reverence* imprinted upon thy heart: or if thou ſee the *Faithfulneſſe* of God, there will be an impreſſion of *Truſt* upon thy heart. But now if thou ſee God in Chriſt; and ſee his good-

neſſe

neſſe and mercy, and grace, and there be no ſuch *impreſsion*, no love to God; no *delight* in God; no *care* to pleaſe him, or to attend upon him; thou haſt not *ſeene* God aright.

Beloved, theſe *impreſsions*, you ſhall know them by theſe things; in three words, from any thing that is like the *impreſsions* of God upon you.

Firſt, they are *reall.*
Secondly, they are *through.*
Thirdly, they are *univerſall.*

Impreſſions of ſeeing God upon Saints are,

Firſt, they are *reall*: By *reall*, I meane this; they are not *idle ſpeculations* of God, as a bare ſeeing of God, and no more, but only a meere *contemplation*; but they are ſuch *reall* impreſſions upon the heart, as that they can bare up the Soule in any outward reall miſerie: As for inſtance, you know the *miſeries* of the world are *reall*: When a man comes to *Priſon*, there is reall trouble, and reall loſſe, and reall hunger, and he is a *Reall man*, that is the *Keeper* of the *Priſon*. Now an *Hypocrite* with all his ſpeculations, when he comes to a *reall* night of miſerie for God, all his *knowledge* of God proves a meere *ſpeculation*, and vaniſheth into *Ayre*, and there is no *reality* in it. Now the other which is a true *Saint*, let him be put into the worſt condition, let it be Reall; put *Bolts* on his heeles; let there be *Wounds*, and *Sores*, and *Hunger*, and *Thirſt*, that he *feeles*, & *beholds* with his eyes; yet he hath a thing in his Soule, that is as real as the things that he feeles: Therefore it is ſaid, in 1. *John.* 1. where he ſpeaks of *Fellowſhip* with God, and *walking* in the *light*, and

1. Reall.

Miſeries of this life reall.

ſeeing of God; ſaith he, *Thoſe things that wee have ſeene, and heard, and felt.* He makes the apprehenſion of God in Chriſt, as reall as things that are ſubject to *ſenſe*, as the things that we *ſee*, and *heare*, and *ſmell*, and *feele*.

Therefore ſee whether theſe impreſſions of God on thy ſoule be reall, or no? Doeſt thou finde when thou commeſt to reall miſerie, that there is reall comfort to hold thee up; and not only imagination, and vaine Speculations: As you may obſerve, many brave glorious Profeſſors in the time of Peace, that outſtrip all their Brethren, and their *expreſſions* are better then others, & they carry it gloriouſly, and yet you ſhall have ſome poor creatures that can hardly ſpeake to God in *Prayer*, and can hardly *remember* any thing of the *Word*, and yet when they come to ſuffer, there is a reall thing that holds them up, though it may be it be but a poore little *Boy*, or a *Wench*, when you ſhall ſee thoſe *Brave* glorious *Profeſſors*, that becauſe they have no Reality, they flee away, and turne to the World.

Why many Profeſſors ſhrinke in Trouble.

Therefore *pray* to the Lord that theſe *impreſſions* may be *reall*: That as the miſeries wee meet withall, are *reall*; ſo the *impreſſions* of his bleſſed Majeſty may be *be reall*: Saith God to the Hypocrites, *Mal.* 1. *If I be a Father, where is my Honour? If I be a Maſter, where is my feare?* You talke that I am your *Father*, and your *Maſter*; but there is no deepe *impreſſion* of it upon your Soules.

2 They are thorow.

Secondly, as they are *reall*; So they are *thorow*, they fall not upon the heart of a *Saint*, as they doe upon

upon an *Hypocrite*. The *apprehenſions* of *God* fall upon an *Hypocrite*, juſt like a little ſhower of raine, upon the *ſandy* ground; there is ſome little *impreſsion*, but in two or three houres all is gone, it never ſoaks to the *root* of the graſſe: An Hypocrite hath a *root of bitterneſſe* in his *heart*, and all the Dew of Heaven, never ſinks ſo deep as to come to that *root*. Therefore as it is ſaid, in 1. *Joh.* 3. A man that is *borne of God cannot ſinne*, Why? *Becauſe the Seed of God abides in him*; he hath a *root* in him: So on the other ſide, an *Hypocrite*, he can doe nothing to purpoſe, becauſe there is a *ſeed* of *ſin* in him, there is a *root*, there is a *Coare* at the heart, that the Dew of Heaven never toucheth: Therefore it is a ſigne that thou *ſeeſt* God *aright*, when the impreſſions of it in thy Soule, goe *through*, and *through*, that they *ſoak* into thy very *ſoule* (as I may ſay) and fetch out thy *inward* luſts.

3 They are univerſall.

Thirdly, and laſtly; (and there I ſhall leave at this time) theſe *impreſsions* are *univerſall*: An *Hypocrite*, or a wicked man in time may have *ſome* impreſſions upon his ſonle, of ſome one thing of God, or ſome few things. As for inſtance, *Judas* had an *impreſſion* upon his heart, and a ſad one too, of the *Juſtice* of God, it made him goe and hang himſelfe: And ſo *Saul*, and *Pharaoh*, and others; but that was but of one thing. But now a *Saint*, he hath impreſſions of all that is in God; that is, there is nothing in God, but he hath a heart to anſwer it, he hath (as it were, to ſpeak with reverence) a Coppy of God written on his *ſoule*; he hath an impreſſion of the *love* of God, as well as of the *feare* of God; of *delight*, and *truſt* in God, and the like. This is the difference

difference betweene a *Saint* of God and an *Hypocrite*: Therefore in *Exod.* 34. When *Moſes* was ſo deſirous to ſee God; *O Lord* (ſaith he) *let me ſee thy glory.* God revealed his glory; and told him his name: *The Lord God, the Lord, mercifull, gracious, long ſuffering, abundant in mercy, keeping mercy for thouſands: Forgiving iniquity, tranſgreſſion, and ſin; and that wil not cleare the guilty; viſiting the ſins of the Fathers upon the Children.* God tells him of viſiting of wicked People; What was this to *Moſes?* God would not tell him halfe his name, but all: Therefore he tells him, what he was to the *Saints*, *The Lord, gracious, and mercifull, long ſuffering, abundant in goodneſſe, and truth, keeping mercy for thouſands.* And then he tels him, what he would be to the wicked; he would have the impreſſion of the whole name of God upon *Moſes.* It is a ſigne thy *apprehenſions* of God are *true*, though they be *weake*, and *ſmall*; when they be *reall*, and *thorow*, and *univerſall.* The third thing is;

The *Expreſſions*, or *Effects* of it: but that I muſt leave till another time.

SERMON

SERMON 3.

Isaiah 6. 5.

For mine eyes have seene the King, the Lord of Hosts.



You remember the Lesson (I doubt not) that we are upon; that,

The Saints have a peculiar priviledge above all others, that they can even in this world see God: They can see God, in Jesus Christ.

I did open this, and proved it, and shewed you the last time, how by the Word of God, you might know whether ye have ever *seene* God in this manner; whether God have ever bestowed this glorious *priviledge* upon any of you: Three wayes I tooke to shew it to you.

The first, was by your *apprehensions* of God.

The second, was by the *impressions* that those apprehensions of God have upon you.

The third thing (which I am now to come to) is by the *Expressions* of them, or by their *Effects*. If you

3 By the expreſſions of them, which are:

you would know whether you have ſeene God *aright* or no: I ſay you may know it by the expreſſions of it: How doth it ſet it ſelfe forth in thee? It works ſomething upon thee; and that vents, and ſhewes it ſelfe ſome way in thy *heart*, and *life*: Therefore I finde in Scripture, eſpecially in the Epiſtles of *John*, where much is ſaid of ſeeing God; he brings the Saints uſually to *know* the *ſight* of God by *outward* expreſſions: Becauſe, though it be *cleare* (as I ſaid) yet it is ſo ſmall, that a Sᵗ. cannot *alway* ſee it, unleſſe he conſider the *workings* of it alſo upon his heart, and life, as well as his ſingle *apprehenſion*: Therefore ſaith he in one place, by this, you ſhall know that you have *ſeene* God, if ye confeſſe *Chriſt*: And in another place, *If yee love the Brethren*, &c.

Now there are theſe foure or five cleare things in Scripture, that demonſtrate a man to be one that hath ſeene God. The firſt is this:

1 Purity of heart.

If thou haſt ſeene God, certainly the Lord hath *purified* thy heart; the Lord hath given thee a *pure* heart: For, ſaith Chriſt, in his firſt Sermon, *Bleſſed are the pure in heart: For they ſhall ſee God.* And in *Heb.* 12. *Without holineſſe, it is impoſſible to ſee God*; that is a cleare generall rule: And therefore I ſay, thou mayeſt then read, if thou, or I, be a Man, or a Woman, to whom God hath not given a *pure* heart; if God have not *purified thy heart*, certainly, as yet thou haſt not ſeene God: For, if any man ſaith he, hath ſeene God, or that he *walke in the light*, and yet *live* in *ſin, he is a Lyar, and there is no truth in him* at all; you are to give no credit to him at all; al his *apprehenſions*, are but fancies.

Matthew 5.

Now

Now, the queſtion will be; what is the *purifying* of the heart? Or how may I know that?

BELOVED, according to the language of the Scripture, I find that by a *pure* heart, is meant two things. What meant by a pure heart.

First, by a *pure* heart is not ordinarily meant as you take it, for the killing of ſinne in the ſoule; I ſay not ordinarily: But the chiefe meaning of the *purifying* of the *heart* is to have the *conſcience* (for the *heart* is taken for the *conſcience*, to have the conſcience) *purified*, and waſhed from the *guilt* of ſinne: Therefore in *Act.* 15. ſay the Apoſtles, and Elders, Why ſhould we doe thus, and thus with them, *ſeeing their hearts, are purified by faith, as well as ours?* That is, ſeeing they *believe* in Jeſus Chriſt, and thereby have *peace* of *conſcience* ſetled in their hearts. 1 The conſcience purified from guilt of ſinne.

To cleare, and open this a little to you: There are three expreſſions that the holy Ghoſt uſeth in *Heb.* 10. that open this, *Heb.* 10. 2. A *pure* heart in this ſence is a man that hath *no conſcience of ſinne*; that is the Scripture language; one that hath no *conſcience of ſinne*: Not as it is commonly in your ſence, one that makes no conſcience of ſinning, one that *continues* in ſinne: But one that hath *no conſcience of ſinne*: That is, one whoſe conſcience is not *ſtained* with the *guilt* of ſinne, but by the bloud of Chriſt, there is a perfect peace ſetled within him; *Peace and joy in believing*; For, that it is to have *conſcience* of ſinne, when alway upon the leaſt *infirmitie*, there is *guilt* heaped upon the *conſcience* of a man: Now this is an *impure* heart, an *impure* conſcience. And *to the pure every thing is pure*, Conſcience purified, What?

but to the impure, every thing is defiled: That is, when a man hath an *impure* conſcience, that is not waſhed effectually by the bloud of Chriſt, through the power of the holy Ghoſt; then his *meat*, and his *drinke*, and his *bed*, and his *recreations*, every thing defiles him; every lawfull thing defiles him, as well as unlawfull. Now then thou mayſt reaſon thus; if I have ſeene God, I have a pure heart? What is that? I have *no more conſcience of ſinne*: That is, I finde an exceeding great *power* of the Spirit, that makes my conſcience *cleane*, that notwithſtanding my *frailties*, there is no *guilt* lying, or ſoaking in my Conſcence. That is one thing.

The ſecond expreſſion, there you ſhall ſee, afterwards verſe 10. that they are ſaid to be ſanctified; ſanctification in this place, is not meant, as you uſually take ſanctification; that is, for *mortification*, and *vivification* (as we ſay) the *killing* of ſin, and the *quickning* of grace, though that may be called ſanctification too: But *ſanctification* in this place is in the ſame ſenſe, as I ſaid before, when the *conſcience* is *waſhed* and *cleanſed* from the guilt of ſin, as it is interpreted in the third expreſſion in verſe 22. *Let us draw neare with a true heart, in the full aſſurance of faith, having our hearts ſprinkled*; that is, our *conſciences* ſprinkled; *having our hearts ſprinkled from an evill conſcience, and our bodies waſhed with pure water*: An *evill* Conſcience, is *an unbelieving* Conſcience; for, evill in the *New Teſtament* is ordinarily taken for *unbeliefe*. *Take heed* (ſaith the Apoſtle) *leaſt there be in any of you, an evill heart of unbeliefe, to draw back from the living God*: That evill

evill conſcience *Judas* had, and *Saul* had; For, ſin did lye on their conſciences, and was not *waſhed*: Now ſaith he, *Let us draw neare with full aſſurance*: Full aſſurance is oppoſed to an evill Conſcience, and that cannot be, if you take ſanctification in that ſenſe, that you uſe to take it. Now that is one thing; wherever God manifeſts himſelfe, and reveals his glory in his Son to the Soule, he gives that man a pure heart, a good conſcience; he *waſheth* that mans conſcience, by the bloud of his Son; that is, his Spirit applies the vertue of the bloud of his Sonne to our Soules, and Conſciences, to make them *pure* and *peaceable*.

2ly, a pure heart (for there are but two ways in generall, that it is taken in Scripture, a pure heart) is a heart cleanſed alſo from the power of ſinne; that is a pure heart: And indeed, both are comprehended here in one word; becauſe whereſoever the one is, the other is alſo: For, it is impoſſible for a man to have his Conſcience made truly *peaceable* by the bloud of Chriſt, but it will be made *pure*, and *holy* alſo: Therefore in that place, in *Heb.* 12. *Without holineſſe, it is impoſsible to ſee God.* I ſuppoſe it is meant of *Perſonall* holineſſe, of Reformation, and amendment of life, and not of the imputed holineſſe of Chriſt, and the waſhing of the conſcience, as I ſaid before.

2 A heart cleanſed from the power of ſin.

But you will ſay, if it be ſo, then no man can ſee God, till he go to Heaven; for, no man is free from ſinne in this World. There are many Anſwers that godly men give to this Objection, that I cannot ſtand on. *Object.*

It is ture, there is *ſinne*, and *corruption* left in the *Anſw.*

Saints pure notwithſtanding the remainder of corruptions

1 They grow purer every day. *Simile.*

Saints, yet they are ſaid to be a *pure* People, People of a *pure* language; to have pure hearts; Why? Becauſe they are growing every day purer, and purer; that is the reaſon they are purified. As a godly man compares them to a *well*; when you throw dirt or any thing into a ſtanding *poole*, it makes it fouler, and fouler; but throw it into a *well*, and it workes it out, it bubbles, and is never quiet till all be out: So the Saints have pure hearts, becauſe, however foule things are working and ſtirring in them, yet they are ſtill ſtirring *againſt* them, and get ground of them; though they be not *pure*, that is, *quite* free from ſinne, yet they are *purer* every day then other.

2 The ſtreame of the heart is pure.

Then ſome ſay, and they ſay truly, that a man hath a *pure* heart, though there be *corruption* there, when the *ſtreame* of the heart, the very *ſtreame* of the heart is *pure*, and *holy*: Some conceive, and thoſe godly men (as I told you before) that there is a *coare* in the heart of a godly man, that is *pure*, and *holy* without ſinne: Which godly men take to be, that that is meant by *Spirit*, ſo frequently in Scripture; ſaith the Apoſtle, *I ſerve God in my Spirit*, Rom. 1. And, *I pray God to preſerve your ſoule, and body, and ſpirit.* 1 *Theſſ.* 5. And that *Spirit* they take to be the *quinteſſence* of the ſoule; ſomthing more inward then the Soule: There is ſomthing in a *pure* heart that oppoſeth ſinne, and oppoſeth temptation; there is ſome *non ultra* in the heart of a godly man: Sinne gets the advantage over his eyes, and over his hand, and over his tongue; but there is a baracado in his heart that it can goe no farther.

As

As you ſee betweene two *Women*, chiding, and ſtriving who ſhall have the laſt word, and one replyes, and the other replyes, and at laſt one hath the *laſt* word: So there is ſomthing in the *heart* of a godly man, that will have the *laſt* word, As in a naturall man, *ſinne* hath the *laſt* word; ſaith an *Hypocrite*, I have a mind to overreach my Neighbour in ſuch a bargaine; thou wert not beſt to doe it, ſaith *enlightned* conſcience, thou heareſt the *Preacher*, and heareſt the Scripture ſay the contrary: But I am reſolved to doe it, ſairh the *Hypocrite*; then I will trouble thee, ſaith the *conſcience*. Now, there is no ſinne that a *Saint* doth fall into, but there is a *coare* in him that goes beyond: As you ſee in an *Onion*, you may pull off one ſcale, and then another, and another; and at laſt you may come to the *coare*, and can goe no farther: Such a thing there is in a Saint, this is that that is called the *ſpirit*; the *ſtreame*, and *quinteſſence* of the Soule is *holy*: and though there be corruption there, yet there is ſomething that is *pure*, and *holy*, and that *coare*, will eat out the reſt in time: As to give you but one inſtance more, (looke upon your hearts as I ſpeak and ſee how they agree with it) take any *corruption* that a *Saint* falls into throughout the yeare; there are many *chidings*, and *brawlings*, betweene *grace* and *corruption*; I will have my will ſayth corruption, I will be *vaine*, and *fine*, and *finer*, then my Neighbours; ſaith *grace*, I will not have it ſo; But I will, ſaith *corruption*, I will have my will; but if you doe, ſaith grace, you ſhall *mourne* bitterly when you have done; *grace* is at the heeles of it, and *grace* overtakes it ſome way or other: And in caſe he fall into

into the ſin, grace calls over him, and cries out of the heart, and when he hath done the ſinne, grace *mournes*; it followes it, oppſing, till it be done, and when it is done, grace weepsover it.

Difference between Saints and Hypocrites.

It is not ſo with a *wicked* man, that hath an *enlightned* conſcience; he may have a word or two, and if that be not heard, then farewel; and then the Devill works *effectually*; that is the difference between ſin working in a *Saint*, and in a *wicked* man: The Devill works *effectually* in a wicked man; that is, he finiſheth his work; the Devill finiſheth his worke in a *Sinner*, but he doth not in a *Saint*: The Devill never works in a Saint, but *grace* overthrows it one way or orher, either before it be done, or it overthrowes it when it is done: The Devill ſifted poore *Peter*, and foiled him at the firſt, but afterwards he *wept* it out; there is much in this: This is enough to diſcover an *impure* heart; if you be a *Drunkard*, or a *VVhoremonger*, or a *Backſlider*, or a *worldly* Profeſſor, thou art a man that hath never *ſeene God*, for thou haſt an *impure* heart.

There is one thing briefly, that I deſire you to thinke on.

2 It changeth them to the ſame image.

Againe, whoſoever hath ſeene God, a ſecond expreſſion of it is this; he is tranſlated into the *ſame image* with God, to that which he ſeeth; As you have it, 2 *Cor.* 3. *ult.* Saith the Apoſtle, *All we with open face* (that is) al the Saints, *we behold as in a glaſſe the glory of the Lord, and are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.* We behold the glory of the Lord, and are changed into the ſame image, from glory to glory; I was going to tell you the laſt time, how the ſight of

of God hath a twofold *impreſsion* upon us. I forgot the laſt, and it will not be unſeaſonable to mind you of it now.

The firſt was, I told you, it works in us a diſpoſition *ſuitable* to what we ſee in God, if God be *great*, it makes me *little*; if he be juſt, it makes me feare; if he be faithfull, it makes me truſt; if he be good, it makes me love him; and the like.

Now the Second is this;

Whatſoever a *Saint ſees* in God, it works ſome reſemblance in him of what he *ſees*, not a proportionableneſſe; for greatneſſe in God, and *feare* in me, that ſuits; God is great and I feare him. But here I ſay, it works a reſemblance in a kinde: As when I ſee the *greatneſſe* of God, it works and raiſeth my Spirit to a holy *greatneſſe*; if I ſee holineſſe in God, it makes me *holy*; there is nothing in God that is ſeene, but it works a *Reſemblance*, except it be *humility*, of which I ſhall ſhew the reaſon after. All the *Attributes* in God, become *graces* in you; *goodneſſe* in God, makes you *good*; but your *goodneſſe*, is a *grace*; and his, is an *Attribute*: But only I ſay *humilitie*, the *glory* of God makes me humble; the *glory* of God makes me not *proud*, and *high*, but *low*, and *humble*: But every other thing in God makes me frame my heart, and life, juſt like God.

Creatures, reſemblances of ſpirituall things.

And there is no wonder in this, we ſee in the Creatures (for the Creatures are a reſemblance of ſpirituall things:) The Creatures are ſo caſt by God, as that they might be fit *reſemblances*, and *expreſsions* of *ſpiritual* things in his word. *Jacobs* ſheep only by the working of *fancie*, by *looking* upon the

rods

rods it made them conceive: If *fancy* work ſo, as that *looking* upon any thing, it could make ſuch an *impreſsion*; much more *faith* looking upon ſuch a glorious obje&t as God, that hath ſuch fulneſſe in him, ſhall make the ſoule like that it ſees. Therefore in *Joh.* 1. 14. Saith the Apoſtle, *we have ſeene his glory, as the glory of the only begotten ſonne of God, full of grace, and truth, and of his fulneſſe, we all receive grace for grace. VVe ſaw* his glory, and of that *fullneſſe* of *glory*, we receive *grace* for *grace*, as the *VVax* receives *letter* for *letter* from the *Seale*; or as the *child* receives *lymb* for *lymb* from the Parent; ſo we receive *grace* for *grace* from Chriſt: There is never a *grace* that we ſee in Chriſt, but the *ſeeing* it with a *ſpirituall* eye, works and creates ſuch a grace in our Soules.

Triall of a right ſight of God.

Therefore I pray conſider of this, whether you have had ſuch a ſight of God, that when you *ſee* this, it hath framed your ſoules according to God, that you are *like* him: If you ſay, you *ſee* God, and it is only a *drie ſpeculation*, that leaves you *proud*, and *carnall*, and *malicious*, and *high minded*, and *froward*, and the like, without working on you, what you *ſee* in God, you may juſtly ſuſpe&t it not to be right.

3 A right ſight of God works love to our Brethren.

A third expreſſion, I find in 1 *Joh.* 4. 12. Whoſoever hath *ſeene* God, loves his Brother. *No man hath ſeene God at any time, if we love one another, God dwelleth in us, and his love is perfected in us.*

I told you before, that to *ſee* God, and to *dwell* in God, are taken for one another: As he ſaith after, verſe 15. *VVhoſoever ſhall confeſſe, that Jeſus is the Sonne of God, God dwelleth in him, and he in God*: and verſe

verſe 16. *He that dwelleth in love, dwelleth in God, and God in him: No man hath ſeen God at any time, but he that loveth his brother, God dwelleth in him.* What is that? That is; he hath ſeen God: For, as I ſaid they are all one, *dwelling in God*, and *ſeeing* of God.

Therefore looke to that, whether God have wrought in you, a heart Spiritually and purely to love the *Saints*, as *Saints*; not to love them, that they may love me; or to love them, becauſe they have a great deale of credit, that they may report well of me, or to love them *carnally*; but whether I frame my heart to love the *Saints*, as *Saints*, as *elect* perſons, *choſen* of God, and *Members* of Chriſt, and as he beares the *image* of Chriſt on his ſoule: if I love not my Brother, ſurely I have never ſeene God; therefore it is ſaid, 1 *Joh.* 2. 11. *He that hateh his Brother is in darkneſſe, he walketh in darkneſſe, and knoweth not whether he goeth.* What *darkneſſe?* Compare it with the firſt chap. verſe 6, 7. that *darkneſſe* is oppoſite to *Fellowſhip in light* with God, and Chriſt: If a man love not his Brother, let him be a *wiſe* man, let him be a *Scholler*, let him *repeat* Sermons, &c. he is in *darkneſſe*, and goes he knowes not whether; for a man goes he knows not whether, that hath not *ſeene* God, he goes in *darkneſſe*, and muſt wander for ever more: Looke a little on your hearts, and aske the queſtion concerning your converſation, whether you love the people of God or no, That is the third thing.

How Saints ſhould be loved.

Then fourthly (which depends upon this) whoſoever hath ſeene God rightly; as he loves the Saints, ſo he hath Goſpell *fellowſhip* with the *Saints*; I ſay, he hath *Fellowſhip* with the *Saints*, 1 *Joh.* 1. 7.

4 Fellowſhip with the Saints.

For there is a diſcourſe concerning this *ſeeing* of God, *Truly* ſaith *John* verſe 2. *Our fellowſhip is with the Father, and with his Son Jeſus Chriſt, and theſe things we write unto you, that your joy may be full. But if we ſay we have Fellowſhip with him, and walk in darkneſſe, we lye, and doe not the truth*: If we ſay we have *fellowſhip* with him, and walke in *ſinne*; *But if wee walke in the light, as he is in the light, we have fellowſhip one with another, and the bloud of Jeſus Chriſt his Son, cleanſeth us from all ſinne.* Underſtand me, I meane not here by *fellowſhip*, and I ſuppoſe it is not meant here, *fellowſhip* of *neighbourhood*, or *fellowſhip* of the *family*, or *fellowſhip* of the ſame City; no, nor being of the ſame outward viſible *Church*, I thinke that is not meant, though that be not contrary. But, *We have fellowſhip one with another.* What is that? That is when I have ſeene God, and have had *fellowſhip* with God, and his ſonne Jeſus Chriſt, I have a *ſpirituall* fellowſhip with all that have ſeene God with me; that is, the ground of the *fellowſhip* and *communion* I have with others, is in that they have ſeene God as well as I; and the *impreſſion* of God is cleare on their ſpirits, and manifeſted in their lives.

Whence the Fellowſhip of *Saints* is.

Therefore for People to have *fellowſhip* with others in this, or that *reſpect*, becauſe they jump with them in this, or that opinion, or in this or that way; this is not the Fellowſhip ſpoken of by *John* and by *Paul*, *Philip.* 1. 4, 5. But this Fellowſhip is a higher thing; the *ſpirituall communion*, we have one with another, upon ſpirituall grounds, becauſe of the *Spirit* of God dwelling in us. Therefore examine your ſelves by this; Have you any *fellowſhip* with

Fellowſhip on wrong grounds.

with the Saints? Is not the Fellowſhip of divers of you (why ſhould I aske the queſtion, I know it is ſo) with *Drunkards*, and *Malignants*, thoſe that *raile* againſt godlineſſe, thoſe that *blaſpheme* God, and his People, this is the *Fellowſhip* of many. And it may be others of you have *fellowſhip* with *Profeſſors*, but it is carnall; that is, it is grounded on carnall reſpects, it is not, becauſe they have ſeene God, and you have ſeene him alſo, and therefore you have Fellowſhip together. That is another thing.

A fifth thing I find, that I will but touch; That whoſoever hath *ſeene* God, they are very deſirous to bring all others into the ſame light that they have ſeene: O! how oft doth *Paul* upon every occaſion, concerning his viſion, how oft doth he repeat it at large in the acts of the Apoſtles, how he had ſeene God! And ſo here *John*, when he had ſeene the *glory* of God, he *writes* to them, he delivers the meſſage to them, and he would bring them alſo to the *light*, to walke in the *light* as he did. Beloved, a man that hath *ſeene* God once *truly*, he looks upon all the world, as People walking in Hell, in a hell of darkneſſe; the courſe of mankind in this world, is but as a *Hell* to him: Therefore to ſee People walke in ſuch groſſe *darkneſſe*, and God having broken in a little Window into his ſoule, he cannot chooſe but bring others to the *light*.

5 Deſire to bring others to the light.

Therefore I never believed, nor doe believe, when People among us (it may be they are godly, I leave them to the Lord) that profeſſe they *ſee* a great deale of *light*, and they *ſee* God more then o-

Chriſtians ſhould be ready to teach others.

others; and yet for the *expression* of it, we see they withdraw and goe aside, and they thinke it not fit to teach *carnall* men; it may be they will teach one another, three or foure, or five; Not as though I blamed *teaching*, let us teach one another any how, so we may *edifie* one another in the Lord *publickly*, or privately; but when there is a spirit in People, that they will not *communicate* the *light* as much as they can, that other poor sinners may *see* it, I suspect that *light*, that it is not from God; for whosoever sees the *Light* rightly, he will doe his utmost Endeavour to bring others into the *Light*.

6 It enableth to suffering, as in

But lastly, I find, that whosoever hath *seene* God truly, that *sight* of God will make him able to goe through any hardship, any suffering, any affliction whatsoever, in the service of God. As in *Heb.* 11. 27. *Moses forsooke Ægypt, and regarded not the wrath of the King: but endured*, saith the text. Why did he? Did he not know what the *wrath* of the *King* was? No doubt, but he saw what a *Tyrant* he was, and he saw much cruelty, living in the House, but *he endured, as seeing him who is invisible*; he saw God, and so he was able to goe through all. And so *Stephen*, that blessed man, that was *full of the holy Ghost Acts* 7: When he had preached unto them, saith the text, *they were cut to their hearts and gnashed on him with their teeth, and he being full of the holy Ghost, looked stedfastly to Heaven, and saw the glory of God, and Jesus Christ, standing on the right hand of God.* When they *gnashed* their teeth, he looked up to heaven, & saw God, and Christ at his right hand. It may be there was somthing that was *extraordina-*

Moses

Stephen.

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ry, but it is a worke that is *ordinary*. *Behold* (saith he) *I see the Heavens opened, and the Sonne of man standing on the right hand of God.* Then they cryed out, and stopped their eares, and stoned him; and he called on God, and said, *Lord Jesus receive my spirit, and kneeled downe, and cried, Lord lay not this sinne to their charge.* See how *Stephen* was calling on God, and *praying* for his enemies, and giving up his Spirit to God, when they were *gnashing* with their teeth, and stoning him as if they had been mad, yet he goes through it quietly.

Why some Professors avoid suffering.

Whatsoever pretences men have, this is the reason why many Professors are so wise, that they will never suffer persecution, let the world turne which way it will, they will not want *distinctions* to *waue* persecution; the truth is they wave it, because they have not seene God, if they had, they would carry themselves *innocently*, and *prudently*, and then let what would come.

Thus briefly, I have shewed you, how you may know whether you have seene God aright, or no.

Now lastly, in a few words, because you have partly heard it before, therefore I will be the briefer.

Quest.

The Question will be, in case that any by what hath been spoken, doe see that he hath not seene God aright; How shall I come to attaine it?

Answ. The order how Saints come to see God.

Beloved, when I speak to you of meanes, how to come to any thing, you must understand one thing? we prescribe not meanes, as Phisitians do to a sick man, as *Rew*, or *Camomile*, or *Orgaine*, and

and the like, that are in his power, he can goe to a Neighbours, or to an Apothicaries shopp, and buy them: So when I speak of *meanes*, it is not in your power to have them, as a Ladder to get up, and see God by; but when I say the *meanes*, I lay downe the *series*, and *order* whereby God is manifested to the Soule, though all bee his free grace.

1 To be convinced that all meanes in the world will not make known God. *Simile.*

Now that *order*, or *Series* you have in Scripture. If thou want this sight of God, thou must first be *convinced*, that all the meanes in the World will not make *known* God to thee, unlesse he *manifest* himselfe. That is one thing: As the *Sun* when it is under a cloud, all the *Candles*, and *Torches* in the world cannot discover it, till it come out it selfe, and then you may see it, if it hide it selfe you cannot. So saith Christ, *Joh.* 14. *I, and my Father will manifest our selves to him.* As if he had said, it is our prerogative, we do it *when*, and *where* we please, all the world cannot help to it, when we doe it not; therefore say, Lord, it is thy *priviledge*, I have not *eyes* to *see* thee; it is not all that I can doe, and that all the World can doe, I cannot *reach* thee, Lord *manifest* thy selfe to me. That is the first thing.

2 A man must be borne againe.

A second thing that I finde in this *series*, or *order* that God takes to manifest himselfe is, that he usually *begets* men againe, or causeth them to be *borne* againe, before they can see him: These Phrases are oft joyned in Scripture, of being *borne again*, and *seeing* of God, *Joh.* 3. *Verily, verily, except a man be borne from above, he cannot see the Kingdome of God*: And in the Kingdome of God, God

God, and Christ is the chiefe thing; without this thou canst not see it. So in *Joh.* 6. 45. *It is written, they shall all be taught of God, every man therefore that hath heard, and learned of the Father commeth to me. Not that any man hath seene the Father (except;or) save he that is of God, he hath seene the Father.* To be of God, and to be borne of God are *promiscuous* in the Epistle of *John*, somtimes a man is said to be of God, and somtimes to be borne of God. *No man hath seen God, but he that is of God*, or that is born of God; compare that with 1 *John* 3. *Whosoever committeth sin, he hath not seen God, nor known him, little children, let no man deceive you, whosoever is borne of God, committeth not sin*: Therefore whosoever *seeth* God must needs be born of God.

What is that to be borne of God?

To be borne of God, what.

Briefly (for I cannot now open it at large) to be *borne* of God is, when there are other *pronciples* put in you by the *Spirit* of God that are not in *flesh* and *bloud*. When there is a new creature put in you. That is, when there is a heavenly *wisdome*, and *knowledge*, heavenly *faculties*, heavenly *principles*; when there is a *new creature* in the soule of a man, by which he *sees*, and *knowes*, and *apprehends*, and *loves*, and doth things utterly beyond *flesh* and *bloud*. Therefore to be borne of *God*, and to be borne of *flesh* and *bloud* are contrary one to another.

Therefore if thou wilt *see* God, thou must not thinke to doe it, as to finde out a *controversie* in *Divinity*; or to to know a *mystery* in a *Trad*; it is not thy studie, and straining of thy witt, thou mayest doe that if thou wilt: But desire of God,

to

to frame the *new* creature in thee; thou must not only have other things presented before these eyes, but thou must have another paire of eyes to see things, another *understanding*, other *principles*, a *new creature* framed in thy heart; that is the force of the argument of Christ to *Nicodemus Joh.* 3. *Except a man be borne againe, he cannot see the Kingdome of God.* As if he had said, I know thou art a great student, and thou takest paines to goe to Heaven; but I will deale plainly with thee, thou must be borne of God, thou must be a *new* creature, or else thou mayst study all thy life, thou mayst study thy heart out, and it will not doe; therefore beg of God to make thee a new creature: He is the *Sun of righteousnesse*, that can shine where he pleaseth; the blessed Spirit is that *wind* that *bloweth where it listeth*: He must make thee a new creature, or else thou hast no faculty to *behold* him. For, if God should shine upon the *old* creature, thou hast no more *eyes* to see him, then a *blind* man to behold the *light*.

3 God must deliver us from Satans Kingdome.

Thirdly, in this order of seeing God, (which is all of his free grace to doe this, I only shew you the author of it, it is none of it in thy power) get the Lord to deliver thee from the *Kingdome of Satan*, or else thou canst never see him. The Kingdome of the *Devill*, is a Kingdome of *darknesse*; so darke, that as long as a man lives in that Kingdome, he is never like to see any thing of God. Therefore if thou wilt *see* God, or spirituall things, labour to come into that Kingdom where *light* shines. There are some Nations in the *North*. that they have halfe the yeare *night*, it is almost

Satans Kingdome darknesse.

most a Kingdome of darkneſſe, a man though he have eyes, cannot ſee there: So the *Devils Kingdome*, is a Kingdome of darkneſſe, and marke it, as farre as there is *darkneſſe* in any ſoule, ſo farre the *Devils* Kingdome is there. For, the *Devill* hath no *bodily*, outward *Kingdome*, of *Lands*, and *eſtates*, and *revenues*; but *darkneſſe* is his *Kingdome*, and ſo much *darkneſſe*, ſo much inheritance the *Devill* hath: That is the reaſon, that where there is none of the Goſpell, the Devill hath a great Kingdome; he hath a *great* Kingdome in *Wales*, and in the *north* of *England*, and in *Ireland*, becauſe there is a great deale of darkneſſe there: therefore doe thou deſire the Lord to tranſlate thee out *of the Kingdome of darkneſſe, to the Kingdome of his deare Sonne.* See this in 2. *Cor.* 4. ſaith the Apoſtle, *If our Goſpell be hid, it is hid to them that are loſt*: He ſpeaks of unfruitfull hearing of the word, there is no fault in the Goſpell; but it is a ſigne that they are a People that muſt periſh, that the Goſpell can doe them no good, *In whom the God of this world hath blinded the minds of them that believe not; leaſt the light of the glorious Goſpell of Chriſt, who is the image of God, ſhould ſhine upon them.*

How came it to paſſe that the Goſpell that *Paul* preached, did the Soules of the People no more good? *Paul* ſaith, the fault was not in the *Goſpell*, the *Goſpell* was *pleaſing* to God however: but the *God of this world*; that is, the *Devill*, the *Devill* of *Hell* as you call him: God calls him, *the God of this world*; not becauſe he is abſolute, and may doe what he will: but he is under Gods power, and God gives him ſuch a *ſtroake*, and *power*, as if he

Why the Devil is called the God of this world.

were a God in the world; he hath so many Subjects, and such pollicie, and spirits; *The God of this world hath blinded the minds of them that believe not*: that is, they were blind before, but he hath made them more blind.

O consider this! thou wert blind, before thou didst heare the Gospell: but when a man heares the Gospell, that *Prince* of *darknesse*; that is, the *Devill*, the *God* of the *world*, he blinds thy minde more, and more; he draws a new vaile over thy eyes, Why so? *That the light of the glorious Gospell of Christ, who is the image of God should not shine on them.* He drawes the *Curtaine*, that the *Sun* may not come on them; that the *light* of the *knowledge* of God in Christ may not come on them: Therefore consider what a *Monarch* the Devill is, and how *great* the Kingdom of the Devill is in thee. And if ever thou come to the *light*, desire God to *translate* thee *into the Kingdome of his deare Sonne*, that Kingdome is all light. As far as there is a cleare *light* in my Soule, so far Christ hath his Kingdome in me.

4 Purity of heart.

Then, if thou wilt see God, thou must labour to be *pure* in heart, as I told you: for, *without holinesse no man shall see God*, Let a prophane man use all the meanes in the world, as long as he is so, he shall never see God.

5

Lastly, thou must *looke* for the *shining* of this glorious *Sun*, through the Word, and by the *spirit*. It must come through the *Word*; and expect the Spirit to bring it, or else it will never shine upon thy Soule. This, in few words, is the *series*, or *order*, in which God *manifests himselfe* to his people.

I will

I will now conclude only with this word, It may be thou wilt ſay, I hope I have *ſeene* God, and I remember the Lord did *manifeſt* himſelf to me; but truly it is but a little.

I will ſpeake but a word to you that have *ſeene* God. I beſeech you walk like People that are *before* God; Gods eye is upon you, and you have *ſeene him*; walke uprightly, walk not like the people of the *world*; for ye are *lyars* if you doe: if you ſay that you have *ſeene* God, and walke in *darkneſſe*, and walke in *ſinne*, you are *lyars*, and there is no truth in you. O! walke *holily*; and labour more, and more to ſee God, as *Paul* did; he *forgate that which was behind*, and would ſee *more* of God; more of his glory: that is the meaning of that word in *Joh.* 14. ſaith Chriſt to his Diſciples: for, he ſpake not to wicked People at that time. *He that hath my Commandements, and keepeth them, loveth me, and he ſhall be loved of my Father, and I will love him, and manifeſt my ſelfe to him.* Without doubt, God had manifeſted himſelfe to theſe before, they were *Saints* before: but he meanes, I will manifeſt my ſelfe *more*, and *more*; but they muſt *love* him, and *keepe* his *commandements*. The meaning is not that you ſhall finde the Commandements of God, and the things of God, are as a bottome of Thred, that is all ſhufled together, that you can finde no end of it, you thinke to have an end, and yet you cannot, and you thinke to finde a place where to get all grace; whereas notwithſtanding, if you had all the gifts in this world, you cannot keepe the *Commandements*: but the meaning is, you ſhall

Uſe Thoſe that have ſeen God ſhould walke holily.

finde in the things of God, that God hath made *one* thing the *condition* of *another*, if you *love* God, you will *keepe* his Commandements, and if you *keepe* his Commandements you *love* God. I ſay, God hath made one thing the condition of *another*, to whet us on, if you keep my *Commandements*, you love me, and if you *love* me, I will *manifeſt* my ſelfe to you.

So I know by experience, though all be by free grace, yet the People of God, by making one thing the condition of another, it hath made their Journey, that they have not been weary. Though *Heaven* be the *reward* of all, yet God hath made *little baits* for us. The great reward is, *He that holds out to the end ſhall be ſaved:* but that is a great way *off*, and we are *weake*, and cannot ſee a farre off; therefore God hath made little *baits*, and little *rewards*; *He that loves me, I will manifeſt my ſelfe to him.* A weake Saint may doe that: ſo that is the meaning, though God doth all by his free grace, yet God doth uſe meanes to get us on. Therefore that God may manifeſt himſelfe more, and more to thee; labour to keepe his *commandements*; labour to be more holy this weeke, then the laſt: *Add to faith, virtue; to virtue, patience; to patience, temperance*, &c. God teacheth us, as we teach our Children, *one* letter after *another*, add *ſuch* a grace, and *ſuch* a grace, *If theſe things be in you, and abound, ye ſhall not be barren, and unfruitfull: but ſhall be able to ſee a farre off.* What a farre off? Things that are farre off, are hardly ſeene; and of all things, the glory of God in Chriſt, is the hardeſt.

Now if you add one grace to another, by the

aſſiſtance

affiſtance of God, and endeavouring to keepe his *Commandements*, and to walke in your callings, as you are *Huſband*, or *Wife*, or *Maſter*, or *Servant*, or *Tradeſman*, &c. if you endeavour to do that which is *pleaſing* in *Gods* eye, *God* will reveale himſelfe more and more clearly and fully to your ſoules.

* *
*

SERMON

SERMON 4.

Iſaiah 6. 5.

For mine eyes have ſeen the King, the Lord of Hoſts.

TWo leſſons I obſerved from theſe words.

The firſt was, that

Every true Saint hath a peculiar ſight of God, even in this World.

Secondly, that

A true ſaving ſight of God, is the way to true Humiliation.

Concerning the firſt, I opened it, and proved it to you, and have already made ſeverall uſes of it. The laſt uſe was, to examine your ſelves, whether God have beſtowed this priviledge upon you, or no. And that I ſhewed you is to be known.

By your *apprehenſions* of it.

By the *impreſſions* it hath on you.

By the *expreſſions* of it, as it ſhewes it ſelfe in your lives.

I have but two words of uſes farther of that Doctrine, and ſo I ſhall proceed to the other.

1 Reaſon of the difference betweene godly and wicked.

Firſt, you may learne hence the *reaſon* of that great *difference* of temper, and life that is between *godly* men, and *wicked* men. Godly men, and wicked men uſe often to wonder one at another, as if they were Monſters; Godly men doe wonder at the lives of carnall men, and at their temper, how they can *laugh*, and be *merry*, when they are ready to drop into Hell; and that they are *merry*, and joyfull, when they know they are in the hands of the Devill. And wicked men uſually wonder at the Saints, to ſee them *ſad*, and *weep*, and *mourne*, and the like.

Wicked men live on earthly things.

Beloved, the main thing, that makes the difference betweene their temper, and life, it is this: the one *lives* wholly upon baſe *earthly* things, as *credit*, and *preferment*, and wealth, and the like; and the other wholly *lives* upon the *face* of God, upon the ſeeing of God. Give a carnall man *credit* enough, and honour enough; commend him highly, give him money, and meanes, and trading, and wealth, and there he lives; then he hath a good life, then he is as a Fiſh in the water. Now the other that *ſees* the *face* of God in Jeſus Chriſt, though you put him in a cold *Priſon*, in iron chains, yet he is alive: Then give him *honour*, and *riches*, and *credit*, he cares not a ſtraw for them, if Gods *face* be *hid*: Therefore ſaith David, *Pſal.* 4. *There be many that will ſay, who will ſhew us any good?* That is, *worldly* men will aske, who will ſhew us a good *bargaine?* what courſe ſhall we take to encreaſe our *trade?* what courſe ſhall we take to be *happy*,

A Saint lives by ſeeing Gods face.

and

and *rich*, & the like? Saith *David*, Lord, I wil none of this, I am of another temper, my whole desire is, that thy blessed *face* may shine for ever on me.

This is the reason why *carnall* men *wonder* at the *Saints*, and that the Saints in a sort wonder at them. Nay, this is the reason why there is such a great difference betweene a Saint and himselfe; not only between him, and *wicked* men, but between him and *himself*. A Saint, O! how full of joy is he one day, when (it may be) his *house* is bare enough, and his *clothes* are bare enough, and he is full of *reproach*, yet he is full of *joy*, and sweetnesse, and comfort. Another time, it may be it is better with him in the world without, yet he is full of *heavinesse*, and sadnesse, and sorrow, and sighing: the reason is, the one day the Lord *shines*, upon his soule, but now the Lord *hides* himselfe; now when the Lord *shines* upon him, he is full of *joy*; but when the Lord hides himselfe he is full of trouble, as *David* saith. This is one word for your information.

Why Saints differ from themselves sometimes.

There is another word for *exhortation*, and so I conclude this lesson, the exhortation is this. All you that are Saints, and doe see the wicked *prosper*, and it may be you shall see it more and more hereafter, unlesse God worke wonders; you shall see the *wicked* posper, and *Hypocrites* prosper, and have more *honour*, and more *wealth*, and more *preferment*, and the like. Beloved, my exhortation to you is, that you would no way envy them, but rather pitty them. Why so? Why? because this is all their *Portion*, and your Portion that God hath given you, is infinitly, incomparably beyond their Portion, your Portion, what is it? I remember

1

Not to envy wicked mens prosperity.

as the Lord saith in *Ezekiel*, of the *Levites*, they had no *portion* or *inheritance with the People*, but saith he, *I am their portion*; and as it is said of *Elkana* concerning *Hannah*, he gave her a *worthy portion*; he *loved* her, though *Peninnah* bare him *Children*, he *loved Hannah* that was a *worthy portion*: So you have a portion, that theirs, holds no comparison with; that is, though you have nothing in the world else, yet you have portion enough, that Gods *face* shineth on you; that God in some measure, many wayes, and many times, makes *knowne* himselfe to you in a speciall manner through Christ, therefore envy them not, but pitty them; you that have tasted this by your owne experience, I appeale to you, (because you will hardly believe, but that they are happy people) there are none of you that ever have *seene* God, but sometime or other God hath hid his face; & it may be hath given these things of the world, at that time, he hath given you *credit*, much credit, and *honour*, and *wealth*, good *meat*, and brave cloathes, but he hath hid his face. I pray how *merry* were you in those dayes, in that weeke when God did so, when you had meat, and brave cloathes, and the like? you know you were weary of your lives for all these. then judge what is to be thought of a poor carnall man that hath no other all his life long. Only, this makes it a little more bitter to you, because they know no better, and you doe; they know nothing but *merryment*, and drunkennesse, and eating, and drinking, and roaring: Judge you by that weeke, or fortnight that you were in *desertion*, and yet had the good things of the *World*, what the

Saints sadnes in desertion.

the comfort of an *Hypocrite*, and a *worldly* man is all his life; envy them not. It is hard to learn this leſſon, doe not ſay you are neglected, and deſpiſed, and you can hardly live in the world, and every baſe *Profeſſor*, and every *Hypocrite* he gets up. Let him goe, and ſay with *David*, the Lord hath beſtowed a *faire portion* on you, he comes once, or twice, or thrice a day in Jeſus Chriſt to *looke* upon you: lay up theſe things. So I have done with that Leſſon.

Now I come to the next doctrine.

You have heard in the former point, that a Saint hath a peculiar, ſpeciall ſight of God in this world.

Now the next Leſſon is that,

That ſpeciall ſight of God doth truly humble the ſoule of a Saint.

Doct. 2. The ſight of God in Chriſt, the way to true humiliation

OR

The ſaving ſight of God in Chriſt is the right, and ready way to true Goſpell humiliation.

Woe is me, for I am undone; becauſe mine eyes have ſeene the King, the Lord of Hoſts.

Before I come to open this, I muſt lay down before hand for your underſtanding theſe three things.

Firſt, that when I ſpeak of *Humiliation*, becauſe it hath many ſenſes, and is taken variouſly, I doe not underſtand it as one act, for a *faſt* day, or a day

of *humiliation* as you call it, to *hang downe the head like a Bulrush*, or in a *preparatorie* way to make a man fit for Christ or the like; whether that be right or no, I speake not now. But I speak of that grace of humiliation; that is, that gracious humble *disposition* of heart in a Saint, that in Scripture is so called, when men are said to be humble: it is a grace that is never away from a Saint; we should be cloathed with it as *Peter* saith: I am to speake of it in that sence; it is the gracious, lowly, spirituall humble *frame* of heart that is in a Saint, and is in no wicked man, nor can be, as I shall shew afterwards.

1 What humiliation, here meant.

Secondly, when I am speaking, that the sight of God in Christ humbleth the soule, you must not mistake here, and thinke that I *exclude* other *meanes*, inferiour meanes: For I told you before, as God shews himselfe by any *meanes*, by any creature, by any providence, or any way: So he may so shew himself that way, that he may *humble* you in that way. Therefore you must not say, that therefore we speake against *meanes*, because I say the *sight* of God doth humble a Saint; for I exclude not other meanes.

2 Other meanes of humiliation excluded.

Thirdly, and in a speciall manner take notice, that this sight of God; the *seeing* God of as Saints doe see him, doth not properly humble the soule of a man, but occasionally as it were. It doth it not properly: because you know that in Heaven; when we shall be in Heaven, we doe not read that we shall then be *humbled*. We shall then be in a state of glory every way, and yet we shall *see* God there more then ever we did before. But (beloved)

3 Sight of God doth humble occasionally.

ved) the *ſight* of God *humbleth* us here *occaſionally*; that is, by reaſon of the *frailtie*, and *corruption* that is upon us. Juſt as the Law made *Paul* to ſinne more, *Rom. 7. Sinn taking occaſion by the Law*: So I ſay, becauſe we are fraile and *weake*, and vile, and ſinfull, every apprehenſion of a *glorious*, and great and powerfull God *abaſeth*, and humbleth us, as in *Luke* 5. 8. when *Peter* ſaw a little of God in Chriſt, working a myracle (for I told you God many wayes, by any meanes can reveale himſelf to the ſoule of a Saint) ſaith he, *Lord depart from me, I am a ſinfull man. Peters* heart was taken downe, and he was amazed to ſee the glory of God, and why ſo? becauſe he conſidered he was a *ſinfull* man; that threw him downe, and humbled him. Now theſe three things being laid downe before-hand.

I ſhall briefly in a word prove this leſſon, *Job* 42. 5, 6. when *Job* had ſeen God, it humbled him. *I have heard of thee by the hearing of the eare, but now mine eye ſeeth thee; wherefore I abhorre my ſelfe, and repent in duſt and aſhes.* So likewiſe *Peter*, *Luke* 22. 61, 62. *Peter* having a glance of Chriſt, Chriſt, *looked* on him; and he *ſeeing* his Maſter looke on him, he went out, and *wept bitterly*. *Paul* having ſeene the Lord, he was ſtricken downe from his Horſe, and cried *Lord, what wilt thou have me to doe?* though God manifeſted himſelfe variouſly; and their *humiliation* is variouſly expreſt, and ſet forth in Scripture; yet it is but one, and the ſame thing; ſo it holds true, that this ſight of God doth truly humble the ſoule.

I ſhall in the next place ſhew you two things.

First,

First, I shall give you some reasons to prove that it is so.

And secondly, shew you somewhat, why it is so.

Concerning the first, I shall give you but these two or three reasons.

Reas. 1. All graces wrought by seeing of God. First of all, I finde clearly in Scripture, that God works all *graces* in the soules of his Saints, by beholding him; I say, I find clearly in Scripture that every *grace* that is wrought in the heart of a Saint, is wrought by *beholding* God in Christ; and if every other grace be wrought thus; why not this? As for instance.

Holinesse. First, for *holines*, take it in a generall sence 2 *Cor.* 3. *ult. We all with open face, behold as in a glasse the glory of the Lord in Jesus Christ.* We behold the glory of God as in a glasse, *and are changed into the same image*; that is, we are made like unto Jesus Christ, *holy*, as he is *holy*, *we are changed from glory, to glory*; that is, by *beholding* the glory of God in Jesus Christ, we are made *holy*.

Patience. And then you shall see for *patience*, that comes into the soule, by beholding God in Christ; as you shall have it, *Heb.* 11. 27. It is said that *Moses, he endured, and feared not the wrath of the King; he endured, as seeing him who is invisible.*

How did *Moses* endure all the threatnings of *Pharaoh*?

The Lord revealed himselfe to his Soule, and by the grace of God, the Lord wrought him to a *patiently* bearing of all his threatnings. So *Stephen* in *Act.* 7. *He saw Jesus Christ sit at the right hand of glory*, and then he did quietly fall on his knees,

to

to pray for his enemies, when they were ſtoning him to death.

So alſo for *faith*; how wil you have *faith* ſee in *Heb.* 12.2. *Looking to Jeſus the author, and finiſher of our faith.* We have not faith of our ſelves; neither can we make a *faith* of our ſelves, but by *beholding* of Chriſt; the *Lord* works *faith* in our hearts to receive him. So, alſo I might ſhew, of *wiſdom*, and of *ſtrength*, as you may ſee *Iſa.* 45. 23, 24. an obſervable place, Chriſt would have them to looke upon him, *Looke to me and be ſaved, ſurely ſhall one ſay, in the Lord have I righteouſnes, and ſtrength.* Chriſt bids them looke to him, and then they ſhall crie out, they have *ſtrength.* Faith. Wiſdome. Strength.

Nay, in *Joh.* 1. 12. you ſhall ſee that all graces are put together, *We beheld his glory, as the glory of the only begotten Sonne of God, and out of his fullneſſe, we all receive grace for grace.* By beholding the glory of God in Jeſus Chriſt, *we receive grace for grace*, that Jeſus Chriſt hath, we have it, as they ſay, the Paper receives the print from the Preſſe. Now, beloved, if this be the ordinary way in Scripture to beget all other *graces* in the ſoule, then why not the way to *humble* the ſoule before God?

Only with this difference, which is worth your obſerving, that every other grace is wrought in the ſoule, by a kinde of aſſimilation; but this is wrought in a contrary way. I mean thus, by *beholding* the *ſtrength* of God in Jeſus Chriſt, my ſoule is made ſtrong: by *beholding* the *wiſedome* of God in Chriſt, I am made *wiſe*; by *beholding* the *holineſſe* of God in Jeſus Chriſt, I am made *holy*. But now of this humiliation, it is not ſo; by beholding the *holineſſe* Difference in the working of humiliation, and other graces.

holineſſe, and *power*, or *ſtrength*, or any thing elſe in God, *humiliation* does not riſe by *aſſimulation*, by making me like, but every thing in God daſheth a man, and makes him nothing in his owne eyes. Thus the ſight of God works it.

Reaſ. 2 All that is in God, is of a humbling nature.

Beſides, I finde in Scripture, that every thing that is in God (if I may ſo ſpeake) is of a *humbling* nature, I find, that God manifeſting any *attribute* of his, at any time, to any of his children, it doth humble them; as for inſtance, let the Lord ſhew his *greatneſſe* (in a ſpirituall way I meane) as he did to *David* Pſal. 8. when he ſaw the *greatneſſe* of God, that the *Sun* and *Moone* were the workes of Gods *fingers*, then *David* cries out; *What is man Lord, that thou doeſt reſpect him?* It made poore *David* to be as nothing. So alſo, his *goodneſſe*, his *love*, as that in *Samuell*; when *David* daunced before the Arke; he cries, *I will be yet more vile*, Why ſo? *Becauſe God hath choſen me*, (ſaith he to *Michol*) *rather then thy Fathers Houſe*. He *ſaw* the *goodneſſe* of God, therefore he would be more *humble*, and more *vile*: And ſo I might ſhew of all the reſt, There is nothing in God, if it be diſcovered to a poore creature that is a ſinner, but it *daſheth* and abaſeth, and *humbleth him*; I will not ſpeake of the Scriptures that poſitively, and punctually prove it; for I ſpake ſomething of them before to you.

1 Gods greatneſſe.

2 Gods goodneſſe.

Queſt. But if you aske, how can that be, that the looking upon God ſhould make one humble? how can the beholding of God worke ſuch a *grace* in the heart.

Anſw. Beloved, I have told you a little how it doth

it

it; and I can tell you no more, and if this will not ſerve; if you cannot ſee clearly how this can be, I muſt referre you to the works of God in the creature, and there you ſhall ſee ſome reſemblance of it, if you can tell me how *Labans* ſheep conceived ſpotted Lambs, by beholding the *peeled rods*; or if you can tell me, how the men were healed of their wounds, by looking on *the brazen Serpent*; then I will tell you how a man by ſeeing of God in a ſpeciall manner in Chriſt is humbled.

Secret works in grace and nature.

We ſee in nature many ſuch ſtrange myſteries, that we cannot unfold. As they ſay, the *Baſiliske* with her *eye*, will kill a man at a diſtance: and as we ſee here in our owne home, an *onion* will make a man weep at a diſtance.

Wee can give ſomething that wee call *reaſon*, but there are a world of things in the creature, as the *ebbing*, and *flowing* of the *Sea*, and the like, that we cannot give a reaſon of. And if it be ſo in the creature; why ſhould it not in this, that a poore ſinner *beholding* God in Chriſt, by faith ſpiritually ſhould receive *grace for grace* from him? And if we be poſed in knowing the particular reaſon of the ſtrange operations of God in the work of *creation*; we might wel ceaſe our diſputes, how *God humbles* the ſoule, even by beholding him; when God *beholds* the ſoule, or the ſoule *beholds God*.

Queſt. But the laſt thing I ſhall open is this, *why* the Lord hath ordered it, that that ſhall be the way to *humble our ſoules*.

Anſw. We cannot goe far in asking ſuch queſtions as theſe: Why *God* will work it thus: but yet I will give you theſe two reaſons inſtead of all.

Why the Lord will humble men by the ſight of him.

The first is this, that I find that it is a generall rule with God towards all creatures: marke it; all *good* is in God; *every good, and perfect gift comes from him*; and I find that it is a generall rule, that when God gives any thing to *Man* or *Beast*, or *Bird*, to *soule* or *body*, he will make them *looke* up to him that is the giver. As in *Psal.* 145. 15. *The eyes of all* (saith David) *wait on thee, and thou giveſt them meat in due ſeaſon; thou openeſt thy hand, and ſatisfieſt the deſire of every living thing.* That is, the meaning is, that all the creatures, though you know not how it is, yet, God makes the *Birds* and *Beasts* in the Wilderneſſe, he makes them to *eye*, and to *looke* after him.

God will have all to looke to him in giving.

Another thing is this, the *Lord* will doe this as Christ said in another sence, that he might *draw* mens *minds* and *hearts* to him: just as we use to do, when we have a mind to bring our children to *love* us, we will have some fine thing to give them: we will give it, and the child must come to us; there is nothing in the childs comming, to make us give it: but becauſe we will not only beſtow the thing on the child for his good, but *win* his *affections*, and bring him to *know us*, and *love* us, and make a Leg, and to thanke us, and the like: ſo, the Lord will not give any thing to us, but we muſt come and looke to him, that we may not ſo much love the thing, as fall in love with that bleſſed *hand* that gives. Therefore, *our life is hid with Chriſt in God*, Why ſo? that our *affections* may be *above* where Chriſt is, *Colloſ.* 3. 2. So the Lord will not beſtow any thing upon us, but he will have our eye upon him, that we may love, and delight in him that beſtowes

God will draw our hearts to him by a ſight of him.

beſtowes all upon us. So much briefly for the opening of it.

Now I ſhal conclude at this time with a word, or two of uſe, & leave the reſt for another *opportunity*.

The Uſe for the preſent is this, that you may clearely learne hence, that *ſinners*, and *carnall* men, men that are not borne againe, or are not new creatures; they cannot be truly *humbled*; they can have no true *humiliation*: becauſe as it is evidently proved in the doctrine before, they have no true *ſight* of God: therefore they cannot be *truly humbled*: they may keep *Faſts*, and come to *church*, and heare *Sermons*, and do a great many things, but they cannot be truly *humbled*. They may have divers things like *humiliation*, but it is not true Goſpell ſaving *humiliation*.

Uſe. 1. Unregenerate men cannot be truly humbled.

Yet he may 1 See his ſins.

As for inſtance, a wicked carnall man, he may *ſee* his ſins; and he may be *convinced* of them, in a naturall way; juſt for all the world, as a man by the Statutes of *England*, if he have broken any of them if he read the Statutes, by the ſtrength of reaſon, he may ſay I have brok the *Statute*. And ſo he may, by *reading* the book of God, God ſaith that *whoremongers*, *drunkards*, and *coveteous* ſhal *not enter into the Kingdome of God*; and he may ſay, but I am ſuch a one; he may doe this in a *naturall* way; alas this is farre enough from humiliation.

2 He may be terrefied.

Nay farther, the Lord may put wrath in the *Law*, he may put *wrath* in *judgements*, and *afflictions*, and he may be *terrified*, and wofully *troubled* becauſe of *ſinne*, and yet not be *humbled*: So the *Devils* in Hell, though they have enough of that, yet they are not *humbled*. So *Judas*, and *Cain*, and *Saul*, they were *troubled* in this manner, and yet

this was not the saving *grace*, that the Saints have, and that the Saints only have.

3 He may doe acts of humiliation.

Nay farther, he may have many *acts* of *humiliation*, or as it were, that that is like it; he may expresse *humiliation*, he may *hang downe his head as a bulrush for a day*; he may keepe monethly *Fasts* as constantly as any; and be sorrowfull, and heavy, and yet he hath not true *humiliation*. But as the Prophet saith of the Hypocrites, *they hang downe their heads for a day as a bulrush*, but the Lord abhors them, and their Service. But the likest thing that I know to true *humiliation*, is that that wicked men shall have at the day judgement: Then I finde that there will be somwhat like it; I find then that the wicked man his mouth shall be *stopped*; he shall be so farre *humbled*, that he shall have no *argument* to plead for himselfe, he shall have no *cloake* for his sinne: then the *pride* of wicked men will be pulled downe in a great measure, in a sort notwithstanding it is not true *humiliation*: for, even then, and for ever in *Hell*, the *wicked* will be *grumbling* against *God*; and a man is not said to be *humbled* truly, till he *submit* to God in *any* thing: Therefore it is said in *Mat.* 22. in hell, *there shall be weeping, and wailing, and gnashing of teeth.* There is gnashing of teeth, for *vexation*, and *anguish*. There is no true *humiliation*, or shall be in Hell world without end. Nor there is no *carnall* man upon earth that is truly *humbled*.

Not to wonder that the wicked grow worse.

Therfore to conclude, do not wonder; I say, cease *wondring*; (for indeed, a man cannot choose but wonder) but endeavour to cease wondring, when you see *carnall* men, and *Hypocrites*, notwithstanding

ing all those meanes, wherein you see God comes clearly in the eyes of them, yet notwithstanding they grow worse and worse, prowder & prowder, and more *hardened*, and more *covetous*, and more *carnall*: wonder not at it, because in all these, though you *see* God, and are bettered, and more *humbled*: as now in the carriage of things in these times; every honest heart makes a holy use of it, and God will discover himself to many of his people through that, they shal be *better* for it. But *wonder* not at worldly people that they are worse; they never had a sight of God: wonder not that sinners, and wicked men under the meanes of *grace*, are nothing *better*, as I feare there are many in this, and in other congregations, that notwithstanding all the *meanes* of grace, notwithstanding all the *teaching* and *preaching*, and *beseeching*, and *exhorting*; yet they sometimes in secret can *laugh*, and *jeere* at religion, and persecute those that embrace it. A man would *wonder* at this, how men should be so *sottish*, as to learne nothing; how men should be so *prophane* under such *meanes*, and *ministerie*, and amend *nothing*: I say, a man would wonder; but only that it comes from this, God hath not shewed himselfe to them: if they had but one sight of God, as thou that art a Saint hast, it were a wonderfull thing indeed: but it is because the Lord never *revealed* himselfe to them: they only see a poore *weake* creature, *weaker* then themselves; and they heare the Word *read* in the Bible, or they *read* a Chapter, but there is not one jot of the *light* of God in it. So the other day, we had abundance of *Visitors*; and strange-

Carnall men see not God in Ordinances.

Nor in mercies.

ly

ly God came into the hearts of his *Saints* by it; how gloriouſly did the Lord *appeare in them*? and *raviſh* their ſoules, that their hearts are yet *neare* to God, and they walke more *humbly*, and *cloſely*, and *thankfully*. But we ſee the gang of the world, *Magiſtrates*, and *Miniſters*, and all *carnal* people are more *proud*, and *wicked*, and *carnall*, and ready to *beat their Fellow Servants*; they are *worſe*, and *worſe*, and no *wonder*, becauſe God hath not *diſcovered* himſelf in theſe mercies, they will not learne.

Nor in corrections.

And then for *corrections*; a man would think that God did deale with us more palpably then he did with *Ægypt*; they had ten plagues, we had twenty or thirty, God hath puniſhed us, and then God ſtops his hand; and then we break out into miſcheif, and cruelty and oppreſſion. And then God turnes the ſcale another way, and then we begin to amend a little. The other day the Lord did begin very fairly; the Lord turned the Scales divers wayes, you know how it was with *Scotland*, and with the *King*. One would thinke that there were no *Magiſtrate*, nor *Miniſter*, nor no man that hath the *name* of a *Profeſſor*, but he would learne ſomewhat by all this; yet how many are bettered? nothing in the World. Wonder not; becauſe God hath never ſhewed himſelfe in *mercy*, in any *ordinance*, in any *correction*, or *affliction*, or *judgement* to any carnall man.

wicked men ſhall one day be humbled.

I conclude with this word, carnall, wicked men, are never *humbled* in this world, that is certaine, unleſſe the Lord change them, and *reveale* himſelf to them: but there is no wicked man in the world, but he ſhall have a *Humiliation*, ſuch as it will be.

There

There will be a day when the worſt man in the world, ſhall in ſome part be *humbled*: you ſhall read in *Luke* 21. how *men ſhall be at their wits ends*, for feare of what ſhall come upon them. And in *Revel.* 6. when the Lord Jeſus ſhall come to judgement, they ſhall *runne to the Rocks, and to the Caves, and to the Mountains to hide them from the preſence of God*; their pride ſhall be pulled downe, there ſhall be a kinde of *Humiliation*, but no true *humiliation*, but even in *hell*, they ſhall be there *grumbling* againſt God for evermore.

Be pleaſed to learn from theſe few broken *words*, that it is the will, and way of God, that you get your ſoules *humbled*, which is the thing that I, and you principally (it may be) want, you ſee it is by *ſeeing* of God in Jeſus Chriſt: therfore labour to ſee him, and ſtudy this bleſſed skill of ſeeing him; and though we know not how it is, yet you ſhall finde that that grace, and every other *grace*, will come more, and more into your Soules.

SERMON

SERMON 5.

Isaiah 6. 5.

For mine eyes have seen the King, the Lord of Hosts.



The last lesson or doctrine that we were upon from these words was this, that

A saving sight of God in Christ is the right, and ready way to true Gospell humiliation.

Woe is me for I am undone, because I have seene the King, the Lord of Hosts.

First, I shewed you, that,

Every true Saint hath a peculiar sight of God.

That was necessary to make way for this; that every such peculiar *sight*, is the *meanes*, or way to true Gospell *humiliation*.

I *proved* it, and gave you the *Reasons*, and made some short *use* of it.

Vſe 2. Tryall if we have ſeen God aright.

The next *Vſe* that I ſhall open to you, which is the maine, ſhall be to ſhew you a way how you may know whether ever you have thus ſeene God, it is an ordinary phraſe in *John* his Epiſtles, ſuch a man hath not *ſeene* God, *He that hates his Brother, hath not ſeene* God. And the *ſeeing* of God, even in this world, is the glorious priviledge that the Saints have. Men uſually ſay that the Saints have every thing here, that they ſhall have in Heaven, but only the *beatificall* viſion; but truly they have here the *beatificall* viſion; they doe ſee God as truly, though not ſo fully, as they ſhall in Heaven. Therefore you may know whether you be of thoſe that have this great priviledge, that you have ſeen God; if you have, you are truly *humbled*; that will follow: for, the right *ſight* of God makes a man cry out, *Woe is me for I am undone.*

By our humiliation.

Now the queſtion will be, whether this grace be wrought in our hearts, in yours, and mine; whether we be rightly *humbled*.

And that you may know by two ways, in generall.

True humiliation may be knowne.

The one by your carriage towards *God*.

The other by your carriage to your *Brethren*.

You may know it by your carriage to God in theſe five things.

By our carriage to God.

Firſt, in reſpect of Gods *juſtifying* grace.

Secondly, in reſpect of his *truths* that are made knowne to you.

Thirdly, in reſpect of his *commandements*, that are laid upon you.

Fourthly, in reſpect of his *corrections*.

Fifthly, In reſpect of his *mercies*.

Now to open theſe to you. I ſay that every Saint that is truly *humbled*. By *humiliation* I told

you, I meane not a *preparatorie humiliation*, as some of our Divines say; or an *after* humiliation: but the *grace* of *humiliation* that is alway in every Saint, and that *grows* more and more as other graces; as *meeknesse*, and *joy*, and *love*, and *goodnesse*, and the like; now to know whether you be thus humbled.

In our Justification.

The first question will be, whether ever God hath brought thee to *submit*, to the *righteousnesse* of *Christ*, for *justification*?

1. By submitting to the righteousnes of Christ.

That is the first, and the chiefest thing, as it is in *Rom.* 10. 3. *They being ignorant of Gods righteousnes, and going about to establish their own righteousnes, they have not submitted to the righteousnesse of God.* Now whether hath the Lord ever brought thee to a full *despaire*, of ever being justified in the *sight* of God, or of getting any *favor* from him, or of *salvation* by any *good* that is in thee, or hath been done by thee; or any hope that thou shalt have any good or doe *any good*: I say that if thou be *truly humbled*, thou art brought to that. And I say, this is the first, and chiefest thing. Because that a man is more *prone* to his own *righteousnesse* (such as it is) then to his *sin*, & a man sticks closer to his *owne* righteousnes then to his *sin*, for it is an easier thing to bring twenty men from their sins, then one man from his *righteousnesse*.

Why man is naturally prone to cleave to his owne righteousnesse. *Simile.*

The ground is this: because it is that liquor, that was first put into us; the liquor that is put into a vessell first, that sticks *longer*, and hath a *deeper* impression, and keeps the tast longer, if it be *Vinegar*, or *Wine*, or any thing that is put in a new barrell.

Now *God* made us first *righteous*; afterwards we *sought out many inventions*, after we fell: there-

fore it is more naturall to us, to be *righteous* in ſome faſhion, with ſome faſhioned righteouſneſſe ſuch as it is, then to be *ſinfull*. And a man ſticks cloſer to his *righteouſneſſe*, and is more troubled with it, and more *endangered by it* a thouſand fold, then by his ſinns. For *truly*, ſinne is nothing but a *feaveriſh* diſtemper in a man, he is many times *drawn* to *drunkenneſſe*, and to *whoredome*: but take a carnall man, when he is beſt his owne man, he approoves *righteouſneſſe* better then *ſinne*: ſo that we may ſee, it is righteouſneſſe he aimes at, and he will commend a Preacher that would have him leave ſinne, rather then one that will help him on in it: ſo that its a principle more rooted in mans heart to be *righteous*, then to be *ſinfull*: but it is not the *righteouſneſſe of Chriſt*, remember that; it is but that a man would get up; he would *repaire* that ſhattered, and *torne righteouſneſſe*, that once was in him by *Adam*, that a man is more prone to: though by ſinne, by a feaveriſh diſtemper, he is oft carried from that; but none are ſo farre carried, but he followes it in ſome meaſure, and in a great meaſure.

Sin what.

Now the queſtion is, whether the Lord hath *wholly* brought thee from that *righteouſneſſe* to *ſubmit wholly* to the *righteouſneſſe* of *another*. That is the firſt expreſſion, whereby I ſhall demonſtrate it; *whether a man be brought wholly from his owne righteouſneſſe, to ſubmit wholly to the righteouſneſſe of another*; that is, to the righteouſneſſe of *Jeſus Chriſt* now in Heaven. If thou art come to this, then thou art an humbled man. For, it is a great point of *humilitie* for at man to *ſtoop* to another; to be

To be content with the righteouſnes of another.

beholding

beholding to *another* for a thing, when he thinks that he hath one that is good of his *owne*: Now for me to leave my *owne* righteousnesse, and to goe and seeke a righteousnesse *only in Jesus Christ*, and to *walke* in that all the dayes of my life, and to *live* upon that righteousnesse, this shews that a man hath a *humble* heart; let the world say what it will, here is the maine point of *humiliation* in this world. It is not *whining*, and *crying*, and *howling*, wicked men, and proud men may doe this, and be *roaring*, and *damning* themselves, and the like, the *Devill* may doe so, that hath no true *humiliation*.

But here is true *humiliation*, for a man to *deny* his owne *righteousnesse*, and to embrace *humbly* the *righteousnesse* that is in *Jesus Christ*; I say to be content *wholly*, and *fully* with it.

That as one godlie man saith, *God* at the first put a great *stock* of *righteousnesse* in *Adams* hand to trade with; he made him a *righteous* man, and when *Adam* fell, *God* tooke away his *stock*, and *God* said he should never *trade*, and set up *shop* more. *God* had a way indeed to doe him good, but he should never set up shop againe. We would *set* up shop, and *trade* as *Adam did*: there is no man in the world though his *righteousnesse* be never so little, but he would rather goe with that *portion*, of a *righteousnesse* of his *owne*, then submit to the *glorious* righteousnesse of the *Lord Jesus*. *Simile.*

Therefore I say, this is it, whether the Lord hath brought thy *Spirit* to be *humble*, that thou art content to be a foole while thou livest, and to let *Christ* be *wisedome* in thee; that thou wouldest be a

poore

poore infirme *fraile* creature, and let Christ Jesus be thy *righteousnesse*; that thou art content to walke in *raggs*, and let Christ be thy *riches*. This is one thing.

In that place, *Rom.* 10. 3. It was the *pride* of the *Jews* that kept them from salvation by the *righteousnesse* of the Gospell; *they would not submit to the righteousnesse of God*; they were a proud people. So that is it that keeps many a soule that hears the word; it is that that keepes you *weake*, and full of *woe*, and *sorrow* all your dayes. You thinke it is the want of *this* grace, and the want of *that* grace, and other things; but it is nothing but your owne *stubborne* heart, that you will not *submit* to the righteousnesse of Christ: You would have *this* grace, and *that* grace; that is, you would fill up every corner of your *owne* shop, and you would *amend* your *owne trading*, but you would not *shut* up *shop*, and be journey-men (as I may speake with reverence) to Jesus Christ. That is one thing.

What it is that keepes men in inward trouble.

2. To take the righteousnes of Christ on his bare word.

Then againe, the second particular I have to demonstrate; that whether you be humbled or no, is this, whether the Lord have brought you to be content to take the righteousnesse of Jesus Christ upon his owne *bare*, and *naked word*? Whether now you can say, there is *Jesus Christ*, full of *righteousnesse* for me, and my *own* righteousnesse is full of *raggs*.

What *evidence* have you for it?

Here is a *word*, Jesus Christ is come to dye for *sinners*, I find nothing in me; but here is a *bare word*; and hereupon I am content to take his righteousnesse,

teouſneſſe, and throw away mine *owne*.

I doe not ſay, but that a good *Chriſtian* may make good uſe of *ſignes*, and *marks*, even in *earthly* things; Chriſtians *ſee* the *love* of God by *temporall*, outward things: for God uſeth what *Pipes* he pleaſeth to convey his *love*. Chriſtians may make uſe of ſignes.

But the queſtion is in matter of *believing*, whether I ſhould not throw away my owne *righteouſneſſe*, and *wholly* believe in Jeſus Chriſts *righteouſneſſe*, before I ſee any grace; or any ſigne?

A *humble heart* can doe it, and is content that marks ſhould come after he believes; after I believe God will ſanctifie me, and worke *grace*, and then I ſhall ſee his *love* more. But the firſt bargain betweene God, and me, is his *bare* word: therefore that *Rom.* 10. is glorious, and cleare, and comfortable. The Apoſtle lays downe the difference betweene *ſalvation* by the *Law*, and by *faith*; ſaith he, the *Righteouſneſſe of the Law, ſpeaketh on this wiſe. The man that doth theſe things, ſhall live by them: but the righteouſneſſe which is of Faith, ſpeaketh on this wiſe; ſay not in thy heart, who ſhall aſcend into Heaven, or who ſhall deſcend into the Deepe; but he that believeth ſhall be ſaved.* Marke it, this is the ſtraine, and *ſtreame*, and *language* of the *Goſpell*; that is, *ſalvation* by *Jeſus Chriſt*; and *whoſoever* believeth on that ſalvation, ſhall not be *aſhamed*; he ſhall be ſure of it.

But how ſhall we come to believe, and to be ſure of this ſalvation? *Say not in thy heart, who ſhall goe up to heaven, or who ſhall deſcend into the deep: but what ſaith it? the word is nigh thee*; that is, God hath given a *word*, and he will give a *ſpirit* of *faith* with.

with it; and there are but *two* words to the *bargaine*, there is the *spirit* in thee, and the *word without thee*: and this is the *righteousnesse of God*; the righteousnesse of *faith* saith so. *Say not who shall goe up to heaven, or downe to the earth*; For, the eyes of a fool are scattered about the world. And when men come to believe in Christ, they aske, *who shall ascend into Heaven*? how shall I come to know that I am a *Saint*, and that I am *predestinated*? The Lord would have us believe the word, that *Christ Jesus came to save sinners, of whom I am chiefe*. Here is a word, if the heart now could apply this by the spirt of *faith*. That is another thing, I would have you thinke on.

Why ordinary professors want assurance.

Your ordinary *Professors* most of them, they have not *assurance* of salvation, why? They cannot *believe*. Why so? because they finde so many *corruptions* in them, and they finde so many *graces* wanting, and they have ill *memories*, and *hard* hearts, and if it were not for these things, they could *believe*. What is the meaning of it? It is as if they should say, I will never *trust* God in the *righteousnesse* of the *Gospell*, upon his *bare* word.

God will have us trust him, ere he will trust us; we must take God upon his word, God wil bring every child of his to this, to take his *salvation* upon a *bare* word, and he will blesse his name for it; I have but *one* soule, and if I had a *thousand*, I would venture them all upon his *word*, and say there my soule lyes, *sinck*, or *swim*, or goe to *heaven*, or *hell*, here is the *word*, that *Christ came to save sinners, of whom I am chiefe*. Now, if there be *pride* in the heart, it will not come, and [illegible] *re word*. The

Lord

Lord make you understand these things that they may not be lost.

Thirdly, a humble heart, will be content not only with a *bare* word, but with the *least* word, and the most *generall* word. 3. With a generall word.

A proud heart will not be content unlesse he hath a *particular* word. For my part, I may mistake, but I will tell you my opinion; that those men (how ever otherwise they be godly, some of them) that doe hold that *Christ* did *dye* for *all men*, and that he came to save *Judas*, as well as *Peter*. Christ dyed not for all.

If Christ came to save *all*, and yet *many* shall goe to *Hell*, how come they to be *saved?*

It is a proud thought in the heart that would *teach God* how to *speake*, and how to make *promises*, and we poore wretched, damnable creatures, must shew him what *language* he shall speake in: whereas now, a *humble* heart will take the *least*, and most *generall* word, and *thanke* God: as we see in the woman of *Canaan*, Christ gives her never a *word* a great while, but *frownes*; and then he gives her a *terrible* word, and bids her goe, he calls her *Dogg*; why, that was something; a *Dogg* hath some *priviledge*; he hath the *crums that fall from the Table*, he looks for outward mercies; and therefore in that he calls me *Dogg*, I have so much of that *word* that I will follow him for the *crums*. Saith Christ to her, *O Woman, great is thy faith, be it unto thee as thou wilt.* So *Benhadads* servants, when they came with *Halters* about their necks: saith the King, *Is my brother Benhadad alive?* that was a comfortable word, they harpt upon, and catcht at that; *Thy brother Benhadad is alive*: So, we come with *Ropes*

about our necks, poore damned *creatures*, and *God* comes in infinite wiſedome, and makes *promiſes*, and a humble heart will take them, and bleſſe God for any promiſe, be it never ſo *generall*, and not ſtand ſo nicely, as proud people doe. This ſhews a *humble* heart; therefore examine if this be ſo with thee.

Fourthlie, a *humble* heart in matter of *juſtification*, it appeares by this; that as it is content to have a *righteouſneſſe* in *another*.

4. To renounce our owne righteouſnes.

And ſecondly, to hold it upon a *bare* word. If God give more, he will take it, if not, he will hold it upon his bare word.

And thirdly, he will take the moſt generall word.

So fourthly, he will wholly *renounce*, and throw away his owne *righteouſneſſe*, and as *Paul* did, call it *dung*, and *dogs meat*, *So I may be found* (ſaith he) *in Jeſus Chriſt*. Now a proud heare, would have Jeſus Chriſt only to *ſolder* his *owne* righteouſneſſe, and *Jeſus Chriſts* together; he would have Chriſt only to make up a little, what is *lacking* in him; to make out what is *wanting*.

There are many men that goe a great way in the *profeſſion* of religion; but being pretty honeſt, *civil* men before, they will never be brought to *renounce* their owne *righteouſneſſe*. Now Jeſus Chriſt will never *mend* the heart by *patching* it, but either he will make it *wholly* new, or the *Devill* ſhall have all; he will have the heart to have his *righteouſneſſe wholly*, or none at all: now a man muſt *throw* away all, there muſt be nothing kept, as in the practiſe of *Saul*, there muſt be no *buts*: for men to ſay *but* we have

have *some* good things; and it is great pitty to *throw* away all, What, *all* my *prayers*, and all my *humiliations*, and all my *fastings*? all good for nothing, to make dung, and dogs meat? *I, Paul* speaks as if his *righteousnesse*, had been a *chaine*, and a *burthen*.

Lastly, a *humble* heart, a *humble* man, or woman will do all this, and he will doe it, let his *sinfulnesse* be never so *great*, or let his *preparations* be never so *little*. 5. Notwithstanding our sins, and want of preparation.

There is a great deale of pride in mens hearts, they will not *receive* grace, and salvation of God, because of the *greatnesse* of their *sins*. There is no man that talks of the *greatnesse of his sinns*, with a spirit of unbeliefe, but it proceeds from *pride*. When a man talks of his *great* sinns, and therefore he is *afraid* to *believe*; that is from *pride*: for the greater a mans sins are, the sooner he would *believe*, if he had a *humble* heart. *Depart from me Lord* (saith Peter) *for I am a sinfull man*. He had more need to have said *come* to me Lord, for I am a *sinfull* man.

And then if his *preparations* be never so little. Men thinke that they could *believe*, if they were *qualified*, and had such *preparations*. It is as if they should say, I will get so much, and then I should be but a little *beholding* to Christ, *belfe* the worke is done. There must be no *stay* for want of *preparation*, when the Lord *calls*; when the Lord *offers* Christ, well, that is one thing that you may trye your *humiliation* by, your carriage towards God, in respect of his justifying grace, of the righteousnesse of Christ that *justifies*, or Gods righteousnes

which is the object of *justification*; and that you see in those five things.

2. By our carriage to God in his truths revealed.

The second thing is this, you may trie if your hearts be *humbled*; if you consider your carriage towards *God*, in respect of his *will*, or in respect of his *truths*, that he manifests to you, from time to time. For, here is the difference, a *humble* heart will *submit* to every truth of Christ, as farre as it is *revealed*. Therefore it is said, *Rom.* 8. 6. *The carnall minde is enmity against God, for, it is not subject to the law of God, nor can be.* A carnall mind, is *enmity* against God; It is not only an *enemy*, but *enmity* it selfe. And he doth not only say it *will not*, but it *cannot* be subject to the Law, that is, to the *will* of God.

Proud carnall men.

Beloved a *proud* heart, or a heart that is not *humbled*, it will not submit to the *Truth* of God: but, it will alway doe one of these three things.

1. Are not willing to know all the truths of God.

The first is this; he is not *willing* to *know all* the *truths* of God: he is not willing to *know* them: for hee knowes if hee doe *know* them, hee must *doe* them. Hee thinkes it safer to bee *ignorant* of the *truth*, then *obey* the *truth*, and some have been ready to say, if I *know* the will of God I must *doe* it.

But here is the question, whether thou be *willing* to *know* the will of *God*?

A man that is not truly *humbled*, alwayes when he heares *spirituall truths*, that come to rule him, he wisheth (as a godly man saith) that either the minister were *dumb*, or that he were *deafe*: for it is a burthen to him. He is like those People in *Isay*

30. 10. The rebellious People, that *Isaiah* was troubled with. *This is a rebellious people, lying children, children that will not heare the Law of the Lord. Which say to the seers, see not; and to the Prophets prophesie not unto us right things, speak unto us smooth things; prophesie deceits.* This *was* and *is* the language of the hearts of *carnall* Christians: they say to the *seers see not.* They wish that the *Preachers* could not finde out those *truths* that are so contrarie to nature, and that crosse their corruptions, & they wish that Preachers would take *other* texts and *handle* other Doctrines that were more *pleasing*, and *smooth*, as *Job* sayth, *Job* 21. *They prosper and their children dance, and there is the timbrell and the harpe; and they say to God, depart from us: for we desire not the knowledge of thy wayes.* We are not *enemies* to it, we doe not *fight* against it; we *allow* Preachers to be there, but truely we *desire* not the *knowledge of thy wayes*, this is the language of a proud heart.

Saints willing to know all Gods truths.

Now is there in you such a heart, that though you *know* that you shall be saved, and goe to *Heaven* (as an honest man once said) yet have you a *desire* to *know every* truth, though you suffer never so much *persecution* for it? There is a humble heart. It is so, and it will be so, as we see in that blessed man *Eli* 1 *Sam.* 3. 17. you know what a blessed *humble* man he was; and when there was a Vision that Samuell saw, that was for his *ruine*, and the ruin of his House; and the Lord had called Samuell, and shewed him the Vision, *Eli* calls him and said, *What is the thing the Lord hath said*, I *pray thee hide it not from me.* Samuell was not willing

ling to tell him, being but a child; he knew by his countenance it was not good tydings, yet ſaith he, *I pray thee hide not from me, what God hath told thee; God doe ſo to thee, and more alſo, if thou hide any thing from me of all the things that he ſaid unto thee.* O Bleſſed man; he was willing to know it, though it were a ſore meſſage, that the Lord would take away the *Preiſthood*, and he ſhould *breake* his *neck*; and his *Sons* ſhould be *ſlaine* in the *warrs*. So *Cornelius Act.* 10. 33. When *Peter* came to preach, *wee are here all in the preſence of God, to heare all things, that ſhall be commanded us of God.* We are not here, that we may *pleaſe* our owne *humours*, and ſuit our owne *luſts*; but to heare all, let it be *rough*, or *ſmooth*; *with* us, or *againſt* us, we are here, to heare *all* that the Lord will ſay. Canſt thou ſay ſo, when thou commeſt before the Lord, and heareſt the Word, I am here to heare *all* the Lord will ſay? Beloved I wiſh it were ſo; but I feare that of all the People in *England*, there are many in this Cittie that, it may be, are good People abundance of them, and yet we are willing to learne nothing in the world but what we *like*; and we *crumble* the *bread* of our ſalvation, as children doe their bread and butter, who eate *one* bit themſelves, and throw the reſt to the *dogs*. So many *proud* carnall ſprits take a part of the word, and they ſay that was a good *note* of Maſter *ſuch* a ones, and *ſuch* a ones, and (ſo you call mens words) and that was a good doctrine, and pick out *this*, and *that*, and goe, and tell it. I never ſaw, nor I thinke never any under the Cope of *Heaven*, ſuch ſpirits, that doe ſo baſly mince the Word of God, and *crumble* it; and take

one

one piece, and throw *two* away. Therefore looke to that; an *honest* heart will heare *all* that the Lord will say, and be *glad* too; that is one thing.

2. A proud heart makes cavils against the truth.

A second thing is this; a proud carnall heart that is not truly *humbled*, it will appeare by this, that if he cannot choose but know the *truths* of God; as many times he cannot but he must know it, if he live under the word, God will make some men know it, whether they will or no: then the next worke of a *proud* heart will be, to raise up *cavils* against the word, and to make *Pleas* against the truth of God, and *arguments* as much as may be when it comes in unto him. Just (as one man saith) as we doe with a common *enemy*: if we can, we will keep him out of the *country*, and it is safest to doe so: So, he will keepe out the *truth* if he can: but if the *truth* come, and he begin to *see* it, and sees that it is the *will* of God; then his next course is to *levy forces*, to raise *armes*, and thinks to put it *out*, he thinks to put out the *light* that God hath put into his soule 2 *Tim.* 3. 8. *Men of corrupt minds*, men of rotten minds, that like *Jannes*, and *Jambres* resist the truth. There is no mention of Jannes and *Jambres* in the Old Testament, but it is generally thought by learned men, that the meaning is this. When *Moses* came to *Pharaoh* at any time, to speake of the things of God, and of the will of God, and that the People of Israell must goe free, and he did worke miracles, and that *light* came to *Pharaoh* to convince him, presently he sent for *Jannes* and *Jambres*, that were *Southsayers*, and made them help him, & get arguments against *Moses*, and they would argue like *Moses*, to keep

out

out the *truth*: So carnall People, when *light* comes into the ſoule, and they cannot reſiſt it; this is their ordinary courſe to goe to their carnall *neighbours* like themſelves, or to a carnall *Prieſt*, or Miniſter if they have any, and get as many *arguments*, as they can, and then they will ſay, the other was a *phancie*, it is not *right*, it will not hold; and ſo never leave till they get it out of their coaſts, as the *Gadarens* dealt with Chriſt.

3. A proud heart will ſhift off Gods truths.

Thirdly, and laſtly; if he cannot doe this, if he cannot *beat* it out by *violence*; he will endeavour to *eſcape* the edge of the toole by ſome *ſhift*; he will uſe his *wits*, and goe to *pollicy*, and ſee if by any ſhift he can eſcape the power of the truth. If he cannot beat it off, he will labour to eſcape the power, and the edge of it. As a man that is in debt, that is under an *execution*, or an *outlarie*; if he can, he will keep far enough from the *Sergeants*, and if they come, he will *ſhut* his *doore*, and keepe them off; or if they come to take him, he will *throw* them *off*. But if they ſay, if you ſtirre, we will *knock* you down, or kill you: then he will ſay; why I meane to pay, and ſuch a man knows it, and he will give them faire words, that ſo he may avoid the *power*, and *authority* of the *Law* from comming upon him: So *carnall* men deſire to be *ignorant* of thoſe truths; that all their life time are contrary to them: and if truths come in upon them, they conſult with all their carnall *Neighbours*, and *friends* to get it out: and if all will not doe, then they goe to their ſhifts.

As for inſtance, ſuppoſe a truth ſhould come upon one of your ſoules, that thou that art a *drunkard*,

kard, or a *whoremonger*, &c. unleſſe thou be *borne againe*, thou ſhalt never enter into *heaven*, and this truth hath ſeized on thee, and God hath ſet it on thy ſoule, that a man cannot get it out; and then he goes to his ſhifts, he ſaith it is true, I muſt be *borne againe*, or elſe I ſhall be damned: but ſaith he, I hope I was *borne againe* in *baptiſme*; and I hope that was a *waſhing* away of my ſins. And ſo put it on another; it may be this truth comes into his ſoule, that every man that lives in any *knowne* ſinne ſhall be caſt out of the Kingdome of God, and of Chriſt. 1 *Cor.* 6. *Know ye not that neither Drunkards nor Swearers, nor revilers, nor extortioners, ſhall inherit the Kingdome of God, and of Chriſt.* Suppoſe God ſet this truth home to thy ſoule. It is true ſaith the man; but I hope God hath given me *repentance* for it, and all is well. He hopes God hath given him *repentance*, and he goes *on* in *ſinne*; then God comes, and tells him, that if he had *repented*, he would *leave* his ſinns, and amend his courſe, then ſaith he, I hope I ſhall repent hereafter, I ſhall *repent* ſometime, or other, though I do not now.

If God tell him againe, the *day* of *ſalvation* will be paſt, and the *doore will be ſhut*, and *repentance* will come too late: then he ſhifts it off, and ſaith, I hope I doe repent with all my heart, and with all my ſoule.

But if God ſay, if you did repent, then you would *leave* all your ſins. He will ſay, good Lord, is there any man in the world without ſinne? and ſo it is endleſſe the *ſhifts*, and *tricks*, and *quillets* whereby a man, when he is Arreſted by the

truth all his life, would *avoyd* the edge, and *power* of the truth.

Now let us come to our owne ſoules, you, and I, and ſee how it is with us, in reſpect of all the bleſſed *truths* of God that are in this booke.

Are you willing, and deſirous to know them, though they bring *perſecution*? And when a truth hath come, that hath been croſſe to you, have you not taken *Armes* againſt it, or contended with it; as the Scripture ſpeaks of thoſe that *obey not the truth*, but ſtrive againſt it. It is not ſaid, thoſe that contend with their *Neighbours*, but thoſe that *contend* with the *truth*.

And ſo, have you not uſed *ſhifts*?

What a world of endleſſe ſhifts have men againſt plaine truthes?

There is no *Drunkard*, nor *Swearer*, but he knows that if he live in that ſinne, he ſhall be damned; and he cannot deny but that he is a *Drunkard*, or a *Swearer*, or it may be a *Whoremonger*, and yet you may talke with him two, or three houres, and he will goe from this to that, and he *hopes* this, and that, and you ſhall never have him let the edge of truth come to him.

Thirdly, and laſtly, and ſo I have done. I have ſhewed you how you may know you are *humbled*, by your carriage, and *deportment* of your ſoules in reſpect of Gods *juſtifying* grace.

And ſecondly, how to conſider of your conſtant temper, and carriage of your ſoules to the *truths* of God, to the *will* of God *revealed* to you,

3. By our carriage to Gods commands.

Now thirdly, conſider the carriage of your ſouls, in reſpect of the injunctions, or *commands* of God

God that are layd upon you; the nature and property of a heart truly *humbled* by *seeing* of God in Jesus Christ is this: to be *willing* to obey God in *any* thing that God layes upon him. just as we see it was with *Paul*, *Acts* 9. When he was humbled by seeing of God, he cryes out, saith he, *Lord what wilt thou have me to doe?* As if he had sayd, I could have indented with thee formerly, whether I should doe *this*, or *that*; and I would doe *what* I please, and *when* I pleased; but now Lord, *what wilt thou have me to doe?* Whatsoever it is, it shall be all one, only shew me what it is, and I will *obey* it. And then he bids him goe, and have his *eyes* opened; and then he must *Preach*, and then he must be *Persecuted*, and then he must goe into a *ship*, and be carried a *Prisoner* a great way by sea; and there Souldiers were like to *kill* him; and then the ship must be *split*, and yet *Paul* was content. *Lord what wilt thou have me to doe?* he followed God in every thing; so in *Luke* 3. 10. 11. When *John Baptist* did come and teach the will of God; the people they cried, *What shall we doe?* and the Publicans, *What shall we doe?* and the Souldiers, *and what shall we doe?* This is the disposition of a heart that is humbled, he desires to know what the *will*, and what the *command* of God is, and he yeilds *obedience* to it.

Proud hearts disobey Gods commands.

Now on the other side, it is not so with carnall *proud* people; they are like those in *Psal.* 12. 4. *Our tongues are our owne we ought to speake, what Lord shall controll us?* We will *speake* what we list, and *doe* what we *please*; we will goe our owne wayes, and doe that which is right in our owne eyes. As

they ſay in *Jer.* 2, 31. *We are Lords, and we will come no more unto thee*; We are Lords, and we will goe our owne wayes. Belovec: every *carnall* man in the World though he think there is a *God*; yet he thinks he was borne, and brought into the World to doe his *owne* will, and to pleaſe *himſelfe*: therefore as far as the *will* of God ſuits to that, he will doe it: but otherwiſe that is the maine ſtreame of his life to doe his owne *will*. Now as I told you in the former, ſo in this, there are three tempers in the heart of a *carnall* man, concerning Gods commands, that are contrary to the temper, and poſture of a *gratious* heart that is truely *humbled*.

1. A proud heart ſoone weary of Gods commands.

The firſt thing that we finde in the word, and by experience, is. That when the Lord lays a *command* upon a man that is not truely *humbled*, it may be he doth not reſiſt preſently, but he will be ſoon wearie, and *tyred*, and that is a baſe thing, he will be *jaded* under it; It may be at the firſt he will not *fight* againſt it, as ſome do, but he wil ſoon be *jaded*, he will ſoon be *tired*. There is many a man, and many a woman, that have taken *pleaſure* in the *will* of God, and in the *commands* of God in *former* time, and have gloryed, and rejoyced in it: but *now* they begin to be *wearie*, and to be *jaded* like *tyred* horſes, they are paſt their beſt, they have no heart to it. I feare it is ſo with too many of you. Like the people in *Mal.* 1.13. The Lord bids them to offer ſacrifice, and they ſay, *Behold what a wearineſſe it is, and they ſnuffed at it, and they brought that which was torne*; and *lame*, and *ſick*. So you need not wonder that God hath a quarrell with you

you when you ſay, *what a wearineſſe is it* to ſerve him; what a *wearineſſe*, and *tedious* thing it is to *hear* the Preacher thus *all* day long: and to be *praying*, and *hearing* all the *week*; what an endleſſe thing it is to begin again to *morrow*, and *next* day, and *every* day: and you ſnuffe at it, and you are ready to loath it. This is the diſpoſition of a heart that God hath not truely *humbled*, that hath never *ſeen* the face of God in Jeſus Chriſt. Looke in *Rom.* 1. The people that God layd thoſe ſpirituall judgements upon, to give them up to all *uncleanneſſe*, to *commit filthineſſe man with man*; what was the reaſon of all this? One was, becauſe when they *knew God, they did not glorifie him as God*: they had ſome knowledge, but they did not improve it. Another was, they did *reſiſt* the truth, they did levie *forces* againſt it: and they *liked* not to *retaine the knowledge of God*. They had a little *knowledge* of God, and that *galled* them, becauſe their practice was contrary, therefore they *liked* not to retaine that knowledge; they had no *liking* to keep that little *knowledge* of God; they wiſhed as *Calvin* ſayth, every wicked man in the World wiſheth that he were wholly *Ignorant* of God, for his knowledge doth but onely *imbitter* him, and *trouble* him in his way. That is the firſt thing.

2. He layes violent hands on Gods commands.

Secondly, He is not onely *wearie* of it, and if he can he will be rid of it ſo: but he will lay *violent* hands upon the *commands* of God. There is a terrible word in *Rom.* 1. 18. *The wrath of God is revealed from Heaven, againſt thoſe that hold the truth in unrighteouſneſſe.* The word in the Greek is, thoſe that *Impriſon* the truth: There was *truth*

came

came to them, and the held it till they were *wearie*, till they were *tyred*, and *jaded*: but then they *locked* it up, and would not suffer it to *break* forth in their lives, but lived as if there were no *light* at all in them. There is some kind of *light* in them, but it is in *Prison*, you cannot see it, and you would think there were *none* at all, like those people in *Sam.* 8. 19. When God had said they should have *no King* but him: but say they, *we will have a King*, and so they goe *violently*, and desperately against the *command* of God. Thus is it with a carnall proud heart.

3. Proud hearts obey Gods commands, but upon their owne tearmes.

Thirdly, and lastly, it may be some men will not doe so with the commands of God, but they will *obey* them, but it shall be onely upon their owne termes; they were as good doe nothing.

1. When they please.

As for instance, he will obey, first by *fits*, and when he is at *leasure*. As it may be, you have seen a *proud* servant that will worke well *sometimes*; but he is so *sturdie* that he will doe nothing but what he *pleaseth*: and if the humour take him he will goe to the *Shop*, or else it may be he will *walk* at his pleasure two or three dayes together; you cannot build on it. So carnall *unhumbled* hearts, when they are in the *humour* they will *obey* the *commands* of God; but it is but for a fit. Now a right Christian, is *holy alway*, according to the grace God hath given him, he is *alway* ready to obey the *commands* of God.

2. What they please.

Secondly, a proud *unhumbled* heart, as he will obey but at *sometimes*; so he will obey but in *some things*; he will *pick* and *choose* in the *commandements* and *service* of God, what he *pleaseth*. That

is

is the manner of *proud* Servants, they will worke sometimes, but if a man bid them doe *one* thing, they will doe *another*, a man were as good be without them. Such a *Servant* will be *wiser* in his owne eyes then his *Master*. It may be he will doe his Masters work, and his Master cannot say but that he is a *diligent* servant, but he will doe but what he lists, and he will doe it but in his *owne* way; and if his Master bid him doe *one* thing he will doe *another*. So it is with a *carnall* man, when God bids him doe any thing, he will doe *somewhat*, and let his *Neighbours* doe the rest if they will. But now an *honest* heart, *whatsoever* God *commands*, without respect to this or that, be it what it will be, if the Lord *command* it, he will *endeavour* to *obey* him.

3. When God gives them rewards.

Thirdly, and lastly, as they will *obey* God at their owne *pleasure*, and obey him in those things that they *please*: so they will doe it if God follow them with a reward. As for instance. You may observe many a *proud* hearted man, *Minister*, or others, as long as God hath given them *credit* enough, and *riches* enough, they will doe the *worke* of God bravely: but take away that, and they will doe nothing at all. Therefore if God will let *credit*, and *riches* goe alwayes with *Religion*, he shal have *Servants* enough, and *proud* ones too. But now a *humble* Christian he values the *love* of God, more then the things themselves; and let *these* things come or goe, his *eye* is upon God, and his *love* is such to God, and he sees that God *loves* him so, that he will endeavour to obey God *in all* things, whether he be *rewarded* or no. Now these be the dispositions of *carnall unbumbled* hearts;

you

you may examine your owne hearts by these three things. By your carriage towards God in respect of his *justifying* grace; By your carriage towards God in respect of his *truths* revealed to you; And be your carriage towards God in respect of his *injunctions*, and *commands* that he layes on you. If you examine, and finde that your hearts are not *humbled*, you know what to doe, desire God to *shew* himselfe more, and as you *see* him more, so you will be *humbled* more; for the right *seeing* of God in Jesus Christ is the true and ready way to humiliation.

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SERMON

SERMON 6.

Isaiah 6. 5.

For mine eyes have seen the King, the Lord of Hosts.

YOu remember the last doctrine which we had from these words, which we have somthing more to say to, was this, that

A true and saving sight of God in Jesus Christ, is the way to true saving humiliation.

The principall meanes to saving Gospell humiliation, is to have a saving, supernaturall sight of God in Jesus Christ. *Mine Eyes have seen the King, the Lord of Hosts: Therefore woe is me I am undone.*

This I opened to you as farre as God revealed it to me; and we had some uses, and lessons thence for our soules.

The last use of all was of tryall, as we call it,

that you may hence see, and know whether ever you have *seen* God aright, to wit by your *humiliation*. If you have *seen* God aright then you have cried out with *Isaiah*, *woe is me I am undone*; and as *Job*, *I have seene the Lord*, *therefore I abhor my selfe*; in dust and ashes.

Now the question was, how shall I know whether I be truly *humbled* or no?

I told you, you might know it in generall, two wayes.

First by your *carriage* and deportment towards *God*.

Secondly by your *carriage* towards *men*.

Concernin your carriage towards God, I have spoken of three things.

First your carriage towards God in respect of his *righteousnesse*, or of your *justification*.

Secondly, to examine your carriage towards God, in respect of his *truths* that he hath revealed.

Thirdly, (and there I left:) your carriage towards God in respect of the *commands* he layes upon you.

4. A humble heart knowne by its carriage to God in affliction.

Now to goe forward a little. The Fourth thing is this, that you shall know how farre God hath *humbled* you, and bestowed this *Gospell* grace upon you; by your carriage to God when he *corrects* you: by your carriage under Gods *corrections*, and your *afflictions*, whatsoever they are. For I shall not name them; every one can best put his finger upon his owne face, whether they be on *soule*, or *bodie*, whatsoever they are. I say thou mayest know whether thy soule be a *humbled*

bled ſoule by thy carriage in ſuch times as theſe are. It hath been a common rule among the godly that as a man is in *afflictions*, ſo he is *indeed*. Truely that rule hath much truth in it, though it be not alwayes true: for a man may looſe himſelfe ſometimes in afflictions more then in another condition. As *Jonah*, he was a godly man, yet very unlike himſelfe when God corrected him, and had taken away his Gourd: but ordinarily, ſuch as the man is, ſo he will be in *affliction*. The Lord in the Prophet *Ezekiel* compares affliction to a boyling, ſeething pot, you know if you put meat into a pot, and though it be not ſo cleane waſhed, if you put no *fire* under it, the water will be cleare: but if you put *fire* under, then you ſhall ſee the ſcum and filth come up. Afflictions are called Gods *fire*, becauſe uſually the ſcum and the droſs that is in us which otherwiſe lies hid, is then ſeen: and afflictions are called trialls; they trie what is in us. And truely of all corruptions there is none, there is no froth in the ſoule of man that will appeare ſooner, or more in *afflictions*, then the pride of his ſoule, the *loftineſſe* of his ſoule. This was the reaſon why Satan would have God to give him leave to tempt Job: becauſe I know ſayth he, that Job is a devout man, but he *Serves not God for nought*. I warrant you if you put him in the *fire* of *affliction* you ſhall ſee a great deale of droſſe in Iob; he will *ſtorme*, and *rage*, and *fume*, you would quickly ſee the pride of his heart. Saith God thou ſhalt have him, doe what thou wilt with him, *trie* him if he be ſo: and doubtleſſe though it be ſaid a good while, *In all this Job ſinned not*, yet Job ſinned before

Afflictions as fire.

Why Satan deſired to tempt *Job*.

the end: and there is a great deale of Jobs *pride* to be ſeen from the beginning of the Book to the end. Well then I ſay in *afflictions* thou mayeſt know thy owne, and I mine. Therefore let us not ſpeake of things we know not, but ſpeake of our *owne* afflictions, the afflictions and corrections that *thou* art wont to fall into, and that are *thine*, whether it be *ſickneſſe*, or weakneſſe, or a bad *Huſband*, or a wanton *Wife*, or an ill *Neighbour*, thou knoweſt them beſt; now by thy carriage under thoſe, thou ſhalt finde how far God hath beſtowed on thee this grace of humiliation.

Queſt. But you will ſay, how ſhall I know that, whether my heart be *humbled* by my carriage in my *afflictions?*

Anſw. I will give you ten inſtances of the carriage of a *humble* heart in any *affliction* that ſhall be laid upon him. as,

Ten inſtances of the carriage of a humble heart in afflictions.

1. A humble heart ſeeth God in the affliction.

Firſt of all, if thy heart be *humbled*, whatſoever thy *affliction* is, or whatſoever is the *Inſtrument* that afflicts thee, thou wilt preſently and clearly *ſee God* in it. That is one thing; thou wilt *ſee* that inſtrument whatſoever he is, in the hand of God: a *proud* heart doth uſually looke upon the *creature*, he looks upon the *man*, upon the *troubleſome* Neighbour, upon the *graceleſſe* Child, upon the *unreaſonable* Huſband, *&c.* but a *humble* heart preſently *ſees* God. As in *Iſa.* 0. We ſee thoſe that corrected the Saints there, the King of *Aſſiria*, he is ſaid to be the *Axe* in Gods hand; he is ſaid to be the *rod*, and the *ſtaffe*, and the *Axe*, An *Axe* cannot *cut* without ſome hew with it, and a *ſtaffe* cannot *beat* without ſome hold it; and a *rod*

cannot

cannot *whip* unleſſe ſome take it in their hand. A *humble* heart, let the *affliction* be what it will, and the *Inſtrument* be what it will; it ſees all as a *rod*, or as a *ſtaffe* that is alittle heavier, or as an *Axe* that is heavier, and ſorer then that; but all in the *hand* of God. I will give you a common knowne inſtance, 2 *Sam.* 16. 5. There was a man whoſe name was *Shimei* he comes againſt *David* and caſts ſtones at him, and *Shimei curſed David, and ſaid come out, come out thou bloudy man of Beliall. Tu vir Belial, Thou ſon of Belial.* The proper deſcription of a wicked man, a man that doth not grow in goodneſſe: it is ordinarily read, thou ſon of *Beliall.* This man curſed David in Verſ. 9. *Then ſaid Abiſhai the ſon of Zeruiah unto the King, why ſhould this dead dog curſe my Lord the King? Let me goe over I pray thee,* and take off his head. He beeing of a *proud* ſpirit, calls him *dog*; and did not ſee God ordering the tongue of *Shimei.* But what ſaith *David? What have I to doe with you ye ſons of Zeruiah? ſo let him curſe, becauſe the Lord hath ſaid unto him curſe David, who ſhall then ſay wherefore haſt thou done ſo?* It had been an eaſie thing for a *King* to take off the head of a *ſingle* man that curſed him: but he reaſoned with himſelfe and ſaw that the Lord had commanded *Shimei* to curſe *David*, and therefore ſaith he, why ſhould I meddle with him? *Shimei* calls him *bloudy* man, becauſe he had taken the Kingdome, and ſucceeded *Saul*: but *David* calls to minde the bloud of *Uriah*, that the other thought not of; It is true thought he, I tooke away the life of *Uriah*, that thou mindſt not, and God hath ſent yonder man to call my ſin to remembrance,

membrance therefore you ſons of *Zerviah* I will not meddle with you, nor doe you meddle with him, let him alone. So if thou be a *humbled* man, whatſoever the *Inſtrument* be, if the ſpirit of God hath *humbled* thy heart, preſently thou wilt looke upon *God*, God hath made yonder *Neighbour* vex me; and when thou commeſt home perhaps thy *Husband* raves, and railes, *God* hath ſtirred up the paſſion of my *Husband*, and made him doe thus againſt me.

This is one thing that I finde frequent in the Scriptures, to be an act, or an expreſſion of a *humble* heart in the time of afflictions. Nay I find *carnall*, and *Heathenish* people have ſtrange expreſſions, 2 *Kings* 17. 26. The people of *Iſrael* were carried captive, and there came lions and devoured the people of *Aſſiria*, that came to dwell there, and the people goe home and ſay, *The God of the Land hath ſent Lions among us, becauſe we know not the manner of the God of the Land*; how many of us that are called Chriſtians, when things fall out, we fall foule with the *Inſtrument*, with the *rod*, or the *Axe*, or the *ſtaffe*, this, or that man, did this, or that; when the very *Heathen* could ſay, the *God* of the *Land* hath ſent Lions, much more ſhould a *Chriſtian*, whoſe heart God hath *humbled*. That is one inſtance.

2. He hath high thoughts of God.

A Second thing is this, you ſhall diſcerne, and ſee a *humble* heart in *afflictions*, by the *high* and *reverend*, and *pretious* thoughts, that he hath then of God. A humble heart hath *glorious* thoughts of God in the *loweſt* condition. As for inſtance, he ſees there glorious things in God, in his affliction, that

that makes him thinke *reverently*, and *honourably*, and *dearely*, (as *David* sayth,) of him.

First, he sees the *justice* of God; the *equallnesse* of Gods dealing with his *soule*, or with his body, let the Lord doe with him what he will, he will not say as the people of Israel proverbially said. *Ezek.* 18. *The wayes of the Lord are not equall.* A proud heart will *say* so; it will *think* so at least: for the Scripture speaks the language of mens *hearts*. The *heart* of a proud man thinks that God deales *unjustly*, and *unequally*, that he layes so great an affliction on him, and then another affliction upon that; that first takes away one mercy, and then *another*; first *one* Child, and then *another*, and then a *third*; the heart, out of *pride*, thinkes God deales *unjustly*; but if the heart were rightly humbled, it would see that all that God doth, is very *just*, and *equall*. I, not onely (observe it) just according to *Law*, for so a man may doe by *legall humiliation*, that *Ahab*, and *Judas* had. *Judas* saw that it was *just* with God to destroy him; and so did *Ahab*, and *Saul*, and *Pharoah*: it is not onely so, but according to the *Gospell*, there he sees that the wayes of God are very *equall*, and that it is a *righteous* thing with God to afflict him, I meane thus, a man I say under the *Gospell* that sees himselfe the *son* of God, and that God is his Father, and that he is united to Christ, and that his soule is justifyed perfectly by the bloud of Jesus Christ; yet when God shall lay some sore affliction upon him. A man would thinke now, how can God *justly* doe this? As some proud or inconsiderate people say: Will God be paid twice? hath he not beene

Of his justice.

According to the Gospel.

beene paid in his ſon? Now a humble heart will ſay, though *God* be ſatiſfyed, and the *Law* be *fulfilled*, and he is my *Father*; yet I am ſuch a *graceles* wretched *ſon*, ſuch a provoking *ſon*, I doe ſo often *vex*, and *ſlight*, and *neglect* my *Father*, that even according to the law of *love*: and according to the bleſſed *Goſpell*, it is *equall* that God ſhould deale ſo with me.

Nay he can ſay at all times that God layes on me (according to the Goſpell it ſelfe) leſſe then I *deſerve*, as they ſaid, *Lament.* 3. 22. *It is the Lords mercie that we are not conſumed.* Indeed it is an affliction that I am *whipped*, but it is a great deale of mercy that I am not utterly *deſtroyed*; Looke to thy heart in this thing, when afflictions come upon thee, canſt thou *juſtifie* God, and ſay his wayes are *equall*, and *juſt*, and *right*, as they ſay in *Nehem.* 9. 33. *Howbeit thou art juſt and right in all this.* In all what? you ſhall ſee in the Verſe before, *Lord let it not ſeeme little before thee, the trouble that hath come upon us, &c.* And it was not little, for they ſuffered ſore, and long, and yet notwithſtanding all that, thou art righteous, and juſt in all this, that we have ſuffered. That is one thing.

2. Of his Love. Another thing that he hath *reverend* thoughts of God for, it is his *love*, a humble heart wil be able to ſee a *ſun* through a *cloud*; he will be able to ſee the *heart* of a Father, and the *love* of a *Father*, when he frownes moſt, or ſhakes his rod moſt over him, God cannot ſhake his rod ſo much over a Saint that is a *humbled* Saint, but he will be able to eſpie ſome Smiles of *love*: Therefore I ſay he hath honourable thoughts of God, Why? Becauſe he

thinks

thinks though this be ſo, yet it is juſt, and *equall*. It is true ſayth he, I am a *ſon*, but of my conſcience God hath not ſuch another *ſon*, on the face of the Earth: I vex him more in one week, then all the other doe in a yeare: therefore for all this, I ſee him move his *eies*, and yearne his *heart* for my good; ſo that ſtill he hath honourable thoughts of God.

Now a *proud* heart, ſuch a one as *Judas*, may ſay it is *juſt*: but here he comes ſhort, he cannot ſay it is *love*.

Thirdly and laſtly, he hath *honourable*, and pretious, and reverend thoughts of God: becauſe in his affliction he diſcerns the infinite *wiſdome* of God. Truly Beloved, there are but *two* great *wiſedomes* that are great indeed, that are before the eye of a Chriſtian in this World: that is, the wiſedome that is hid in the *Goſpell*, that *the Angells deſire to prie into*: and the *wiſedome* of God, in his carriage to his Saints in *affliction*. Now when things ſeem *croſſe* and thwart; when a proud heart ſayth, I am *undone*, I am broken, and *ſpoyled*; I ſhall never ſet up again, I ſhall never eat my bread *chearfully* againe; a humble heart can ſay, though I know not what God will doe, yet he hath a *wiſe* deſigne in it; it is *love*, whatſoever it is, and it is *wiſedome* too. Therefore the Lord doth with us in afflictions, as he did with *Peter*, when he waſhed his feet, ſaith *Peter*, what doeſt thou meane? What I meane thou ſhalt know *hereafter*. So a poore Saint when God ſtrikes him; he takes away, it may be *two* or *three* of his Children: thinks he, Lord, what doeſt thou meane? Sayth

3. Of his wiſedome.

Two wiſedomes great in the eyes of Saints.

God, thou shalt know *hereafter*, I have a *wise* designe thou shalt see it, but now I must keepe it from thee, thou shalt not know it. And truly ordinarily when the affliction is over, God comes and takes his childe aside, and opens the designe to him, and tells him thou didst *wonder* at me many times, and hadst *hard* thoughts of me for a great while when it was under ground; come now, I will read thee a lesson, I will tell thee the story; and so takes him by the hand, and sayth, doest not thou remember before I tooke thee in hand, what a *froward* creature thou wert? what a *proud* creature thou wert? thou mightest have been *damned*, if I had not taken thee in hand; and I gave thee first such a *gentle* affliction, and then added *another*. God shews him the whole plot, and then he sayth, Lord pardon all my hard thoughts of thee; glorious God, I see now that all was *love*, and *wisedome*. And God so inures his people to shew them the designe when the affliction is over, that most Saints, though they understand, and see nothing of God in their affliction, yet they know it is a glorious designe of *wisdome* that God hath upon them: therefore they will not *censure* God, because they see it not; it is but their owne ignorance that they doe not comprehend it. As if you should see a Plow-man, or a countrie man come to a *Mathematician*, that were at his Globe, and his compasses, and were drawing lines from one to another; the Countrie man knowes nothing of this: but he would not therefore say the other is a *foole*, and doth he knoweth not what. He would rather say, I warrant

rant you he is a *Scholler*, and hath had good *breeding*: but allas what *simple* people are we in the Countrie, we know not what belongs to the *Globe*, and compasses. So a Christian when he is in affliction, he doth not say, God doth he knows not what, and he *plagueth* me: but sayth he, God hath *wisdome*, and *love*, in all this; only I am a *simple* poore creature that know not this. So now there are two things I would have you to observe. First if you have humbled hearts, you will *see* God in the affliction. And then you will have *reverent* and high thoughts of God, in respect of his *justice* and his *love*, and *wisdome* towards you.

In the third place, a soule that is *humbled* (I meane all this while, as far as it is humbled) it doth *quyetly*, and *silently submit* unto the Lord in all his *afflictions*; that the Lord may doe with him what he will, and truly he hath reason enough and it cannot be otherwise; if he see God in the Instruments, and see such thoughts of *justice*, and *love*, and *wisdome* in God, he cannot but quyetly *submit*; this will follow. As you know in 1 *Sam.* 3. When God told *Ely* that he was comming to *cut* off his *house*, and his *Priesthood*, and his *Sonnes*. Sayth he, *It is the Lord, let him doe what seemeth good in his eyes.* It is the Lord, I will not suffer my heart to *grumble*, but it is the Lord, and I will *submit*. A man would have thought he had not offended, he did *chide* his Sonnes, and told them, *Ye doe not well*; but he should have *corrected* them: they were wicked men, and because he was too *Indulgent* to them, God sent him word that he would *cut* them *off*, both *him*, and his *Sonnes*, yet

3. A humble soule quietly submits in affliction.

saith he, *It is the Lord, let him doe what seemeth good in his eyes.*

The stoutest heart humbled, will submit to God.

Nay, let a man be never so *stout* otherwise in his naturall constitution, let him be of never so *strong*, and *sturdie* a spirit; yet if he have this grace, if he have the spirit of *humiliation*, he shall notwithstanding *submit* like a *Lambe* when the Lord laies his hand on him. I will give you one place to prove this, *Isa.29.1.2. Woe to Ariel, to Ariel the City where David dwelt, let them kill sacrifice, yet I wil distresse Ariel.* What is that? That is, *the Lion of God.* God calls Jerusalem the *Lion*, and the *Lion of God*, you know the *Lion* is a stout creature. It is said of *Saul* and his Servants that they had *hearts like Lions hearts.* And the Lion of God, that adds something to it, yet when the Lord coms upon this *Lion of God*; *Thou shalt* (sayth the Lord) *be brought downe*: mark that expression in Vers 4. *Thy speech shall be low to the dust, and thy voyce as one that hath a familiar spirit, and thy speech shall whisper out of the dust.* Though thou be like a *Lion* that *roares*, thou shalt goe and *whisper* in the *dust*, and thy voyce shall be as one that hath a familiar spirit. *Thou shalt peepe or chirp*, as it is in the Originall. The Lord will make a *Lion*, to *chirp*, and make a Lyon lye low in the *dust*, and *whisper.* And if you compare *Lam.* 3.28. There is an expression that doth a little more cleare it. *It is good for a man to beare the yoak in his youth. He shall sit alone, and keep silence, because he hath borne it; he shall put his mouth in the dust if there may be hope.* When it is a man that is humbled, he will put his mouth in the dust, he will *submit*, and lie downe if there may

be

be *hope*; though he know not whether there be or *no*, this is plentifull in Scripture in every place; the people of God, though they were afflicted never ſo *ſoare*, and did abide it never ſo *long*, yea thoſe that had *humble* hearts they uſed to *ſubmit* patiently, and quietly to it. *I held my peace and was dumb, becauſe it was thy doing*, ſayth *David*. Pſal. 39.

Trie your hearts by theſe things, how you are in afflictions: doe you ſee God in the *Inſtruments*? What kind of *thoughts* have you of God? (for as the mind is, ſo is the man) have you *high*, *reverent*, *pretious*, thoughts of God? And doe you ſubmit? can you *ſtoop*, and *quench* the *boylings* of your hearts, and the *ſtirringe* of your ſpirits? Can you ſay as *Eli* did. *It is the Lord, let him doe as he will.* He hath taken *one* child, let him take the *reſt* if he pleaſe; he hath taken *one* of my Familie, let him take *more* if he will: He hath taken away *ſome* of my Trading, let him take *all* if he will. This is the frame of heart, of a humble man.

4. A humble heart envies not the proſperity of others.

In the Fourth place, a *humble* ſoule that is *ſavingly* humbled in his afflictions (for of ſuch I ſpeak all this while) in the *greateſt* afflictions that befall him, he doth not uſe to *envie* the *proſperity* of others: that frame of a humble heart I find in *Jam.* 4. 5. *Pride*, and *envie*, are as it were Synonomies, they ſeem as it were the ſame thing. *The Scripture ſaith not in vaine, the ſpirit that is in us luſteth after envy. But he giveth more grace; wherefore he ſaith, God reſiſteth the proud, but giveth grace unto the humble.* He makes *pride*, and *envie* one, and the ſame. And indeed ſo it is, you ſhall never ſee them ſevered, you ſhall never ſee a *proud* heart, but

but it is *enuious*. Now one that is *humbled* is not so, as you shall see, *Psal.* 37. *David* indeed was tempted to it, but the Lord delivered him from it. And in *Psal*, 73. He speaks of the prosperity of the ungodly, they flourished in the World, and increased in riches, and sayth he, *Verily I have cleansed my heart in vaine: for all the day long I am plagued, and whipped, and chastned every morning.* It is a strange thing sayth he, see how yonder *wicked* man *flourisheth*, and *prospers*; and for my part I am as sure to be *whipped* every morning, as I am of my break-fast (as they say) *But if I should say so* (sayth he) *I should offend against the Generation of thy Children.* I thought so, till I went into the Sanctuary of God; and then he understood their end, and his owne folly: indeed it was *Davids* weakneſſe: and it was that which his heart was not throughly *humbled* for, as it should. Therefore you see proud people in the Propheſie of *Malachi. Chap.* 3. He more plainly describes them, Vers. 13. *Your words have been stout against me, sayth the Lord.* They had *stout words*, and *stouter hearts*: for alway the *heart* is worse then the *words*. *You have said it is in vaine to serve God, and what profit is it that we have kept his Ordinances, and that we have walked mournfully before the Lord of hosts.* Mark, what doe we get by walking mournfully, and by obeying the Commandements of God? *And now we call the proud happy, yea they that worke wickednesse are set up, yea they that tempt God are even delivered.* Here is the temper of *proud* spirits, and hearts of wicked men, they are all for *Honour*, and *wealth*; what *profit* shall we have by *humbling*

bling our ſoules, and keeping Gods Ordinances. O! theſe were *ſtout words*, and *ſtout hearts*, and *ſpirits*, to *envy* the *proſperity* of other people while they were *corrected*. And in *Job* 21. You ſhall read that Job did almoſt fall in that poynt alſo; but it was becauſe he was not throughly *humbled*, as in the end he was: for then he *abhorred* himſelfe.

5. Humble hearts repent not of receiving Chriſt.

The Fift thing is this, that a ſoul that is truely *humbled* in his afflictions, as he doth not *envie* the *proſperity* of others the while; ſo he doth not *repent* of his bargaine that he hath made in receiving of Jeſus Chriſt: though all his *afflictions*, and *miſeries* it may be fall on him for his *ſake*, or the moſt of them; he never *repents* that he hath been ſo holy, but that he is not more holy.

A proud heart repents of what it hath done for God. O, ſaith a proud heart, If I had not heard *Puritans*, and followed their *Sermons*, and gone their *wayes*, and lived in their *Conventicles*, I had not been *noted*, and *hated*, and *afflicted*. It is a *proud* heart that *repents* of any jot of good it hath done for God, or that *repents* of his receiving of Chriſt for any affliction, or miſery that may befall him, it is a ſigne of a baſe heart.

There is a bleſſed expreſſion, *Pſal*, 44. 9. Of *David* and the people of God, I have oft thought of the great ſufferings of the Saints there ſpoken of, *Thou haſt caſt us off, and put us to ſhame, and goeſt not forth with our Armies. Thou makeſt us to turne back from the Enemy: and thoſe that hate us, ſpoyle for themſelves. Thou haſt given us like Sheepe appointed for meat: and haſt ſcattered us among the Heathen.*

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Thou ſelleſt thy people for nought, and doeſt not increaſe thy wealth by their price. A ſtrange thing, thou ſelleſt them, and takeſt no money for them. Thou makeſt us a reproach to our Neighbours, a ſcorne and deriſion to them that are round about us, &c. Here is as it were an inventorie of all the troubles of the Church; and wherefore doth he ſpeake all this? you ſhall ſee after. *For all this is come upon us, yet have we not forgotten thee, neyther have we dealt falſely in thy Covenant. Our heart is not turned back neyther have our ſteps declined from thy way. Though thou haſt ſore broken us in the place of Dragons, yet we have not ſtretched forth our hands to a ſtrange God.* He reckons up all theſe troubles, and yet ſayth he, notwithſtanding all this, though God have brought all theſe miſeries upon us, yet *we have not been falſe in the Covenant, nor ſtretched out our hands to a ſtrange God*; we doe not repent that we have *received* thee, and are *married* to thee, and have *choſen* thee for our *God*.

I remember the practice of a godly Miniſter many yeares agoe, who ſpeaking of the manner how God uſeth to bring in ſinners to Chriſt; (though there were a great deale of curioſitie in thoſe dayes, more (if I may ſpeak with reverence to the worthy men that then lived) then ſhould have been) as if a man ſhould go about to deſcribe the forming of a child in the wombe, which it were better leave to God, then ſtudie too much how it is framed. But I remember his expreſſion; ſayth he, God takes a ſinner the firſt time, and ſhewes him his *miſerie*, and ſhuts him up that he ſees no way of deliverance at all: and then af-

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ter a little while he opens a little crevice that he may see deliverance, and Salvation but he gives him not the least occasion of hope that he shall have deliverance: but in the meane while what doth the sinner? He *leaves* his sins as fast as he can, and turnes them off, and throwes them *away*. He sees Salvation, and he sayth, yonder is Salvation, but I have no reason to hope to have it: but whether I have it or no, I will never goe back to *sin*. I am resolved whether Christ will give me *pardon*, and Salvation or not, I will not take *sin* any more. I applie it to this; when afflictions and miseries come in stormes on a poore soule, shower after shower, that there is no end; the soule sayth. I know not how I shall be delivered from these troubles, here is death, and misery, and sickneſse upon me, and I know not what the issue will be, but be the end what it will, by the helpe of God I will not goe *back* to sin, I will not *repent* that I have received Christ, but will keepe *close* to the Lord. This is the meaning of that phrase, *Mat.* 13. Where Christ saith when the *sun* is up upon the *corne* it *scorcheth* it, that is, when there is *Persecution*; (for every *Persecution* is an *affliction*, though every *affliction* be not a *Persecution*; now when the sun of Persecution is up) *men are offended*. What is the meaning of that? Men *repent* of their bargaine, they begin to be sorrie, that ever they were Professors of Religion. Therefore the Lord Christ would have a man cast up the *cost*. For when a man enters into Religion, it is as if he were to *fight* a *Field*, there will be *losse*, and *trouble*, and *danger*, there will be tribulation,

and hot *Perſecution*; conſider if thou be able to goe through it: thou muſt have the ſhell as well as the kernell, it is a decree of Heaven. Therefore conſider before hand that thou mayeſt not *repent* when troubles come. There may be baſe times, worſe then yet, if worſe may be; and if when tribulations come thou ſhalt *repent* that thou haſt gone ſo *farr* in Religion, and that thou haſt been acquainted with the *Saints*, and that thou haſt been ſo *oft* in their *companie*, thou haſt (to ſpeake the leaſt, and the beſt of thee) an *unhumbled* heart.

6. He is more carefull to carry himſelfe aright, then to be delivered.

Sixtly, a Saint that hath a *humbled* heart, you may know it by his *carriage* in afflictions by this, he is more carefull by far of his *right* carriage in it, then of *deliverance* out of it. That is alway in a *humble* heart, he ſtudies more how to *behave* himſelfe like a Saint under the *rod*, then how to get away, and be *delivered* from it. You may read in *Acts* 4. There was very hot perſecution, and great *affliction* upon the Saints; and yet there they are *bleſſing* God notwithſtanding all their Perſecution, to ſee the Scripture fullfilled; that which was ſpoken in *Pſal.* 2. *The Kings of the Earth ſtand up, and the Rulers take counſell together, againſt the Lord, and againſt his anoynted*; they rejoyced to ſee that fullfilled, as if they had ſaid, they *killed Chriſt* the other day, and now they *Perſecute us*. Now what would you, and I have asked had we been in their condition? O that God would *deliver* us, that he would ſhew us an *Iland* where we might never be troubled more; many of us would have done this out of weakneſſe;

neſſe; but what doe they doe? Verſ. 29. *And now Lord behold their threatnings.* And what then? They doe not ſay Lord *deliver* us from their *threatnings, But grant unto thy ſervants that with all boldneſſe they may ſpeak thy word; By ſtretching forth thine hand to heale: and that ſignes, and wonders may be done, by the name of the holy child Jeſus.* Lord ſay they, thou heareſt their *threatnings*, and we feare that our *baſe* hearts will be *fearfull*, and ſo we ſhall be loath to *Preach* the Goſpell of Chriſt, and to doe *ſignes* and *wonders* as thou haſt commanded, therefore good Lord give us boldneſſe. This is the carriage of an honeſt holy heart.

So you have it of *Paul* ordinarily in *Phil.* 1.13. There he was in bonds. And in Verſ. 19. He doth implicitly deſire the Prayers of the People for him: VVhat to doe? *For I know (ſayth he) that this ſhall turne to my Salvation through your prayers, and the ſupply of the ſpirit of Jeſus Chriſt: according to my earneſt expectation, and my hope, that in nothing I ſhall be aſhamed, but that with all boldneſſe, as alwayes, ſo now alſo, Chriſt ſhall be magnified in my body, whether it be by life or by death.* I doe not pray you Phillippians that you would pray that God would *bind* the *hands* of *Nero* that he may not put me to *death*; or that he would *open* the Priſon gates to let me out; but I pray that *in nothing I may be aſhamed, but that with all boldneſſe, as alway, ſo now, Chriſt may be magnified in my body.* I care not whether it be by *life* or by *death*, ſo God may be glorified, that if I *live* I may doe *good* there, and if I *die* I may *die* as a Saint, and a

Christian. So in *Ephes.* 6. 18. I beseech you sayth he, give your selves much to prayer above all things; *and pray for me*; What to doe? *That utterance may be given me that I may open my mouth boldly to make knowne the Mysteries of the Gospell: for which I am an Ambassador in bonds, that therein I may speak boldly as I ought to speak*, He was in bonds, and he desires them not once to pray that God would *break* his *bonds*; O, but pray that I may *open my mouth boldly*. I find *feare* comes upon me many times; *feare* of *Cesar*, and *feare* of the *Sword*, and *feare* of putting me to *death*: therefore *Pray that I may open my mouth boldly*. This is the carriage of a heart that is truly humbled.

7. A humble heart more carefull of benefit then comfort in afflictions.

Another, a Seaventh thing is this, a humble heart he is alway more carefull to reape *benefit* from *afflictions* then to fetch *comfort* to himselfe in *afflictions*. A proud heart is altogether for *comfort*, he will doe any thing for *comfort*. As *Saul*, he will goe to the *Witch* if need be for to fetch *comfort*. but he studies not how to pertake of Gods holinesse by his afflictions.

8. He neglects not Gods commands in afflictions.

Eightly, (to draw to a conclusion) a humble heart doth not remit one jot of his *obedience* to the *commands* of God notwithstanding all his *afflictions*. *Proud* dogged *spirits*, I have oft observed it in my selfe, and others; there are some hearts that will not *serve* God, and take paines for him, otherwise then when the Lord *dandleth* them, and *cockers* them, and *feeds* them with *white bread*, and if he doe not they will give over their *callings*, and sit mopeing in their Closets: there are diverse *Women*, and other Professors, that will sit

mopeing

mopeing in their Chambers a whole week together, and why? Because God hath laid such afflictions upon their spirits, they will doe nothing for God, all the businesse of their *generall* and *particular* callings must lie at six and seavens: they will doe nothing for God when his hand is on them. Now a *humble* heart as *Job* said in another case. *Though he kill me yet will I trust in him.* So sayth a humble heart, let him *kill* me yet I will *obey* him. I *beleive* that he *loves* me, there is a designe of a great reach in it, there is the *glory* of God, and the *wisdome* of God, and the *greatnesse* of God in it. Let him doe his *work*, let him doe what he *will*, and by Gods helpe I will doe my *work* in my *generall*, and *particular* calling notwithstanding all the task that he layes on me, I will not abate any thing of the *obedience* I am to bring in.

9. He sticks close to the Covenant in afflictions.

Another thing is this, a *humble* heart alway sticks closer to the *Covenant* of God in *affliction* then otherwise: and the more the Lord will *afflict* him, the more he will *stir* up his soul as *Isaiah* sayth, to *lay hold* upon the *Covenant*. As a loving *child*, the more you *whipp* him, the more he will endeavour in *love* to close with you, and *cling* to you, and catch the *rod* in a reverent manner, in a loving way; so a *humble* heart will get to God in affliction, and lay hold upon him. And this was the fault as *Isay* sayth of that people, *Isa.* 64. When the Lord had layd his hand on them, and suffered others to be Lords over them, Sayth he, V. 7. *There is none that calleth upon thy name, that stirreth up himselfe to take hold of thee: for thou hast*

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bid thy face from us, and hast consumed us because of our iniquities. Here was a great affliction on them, they were *consumed*, and God had *bid* his *face*, yet there was none that did *stir* up himselfe to lay *hold* on God, out of the *pride* of their owne hearts. A *proud* heart alwayes goes from God in affliction. As we see *Judas*, he went not to *God*, but to the *halter*; and *Caine*, he went to the Land of *Nod*, when God was angrie he went to buyld Townes, he did not goe to God, and lay hold upon the Covenant: so *Saul* he goes to *Endor*, to the *Witch* in stead of going to *God*, and laying better *hold* of the *Covenant*. So a *proud* heart departs from God, and growes *further* off, and looser from God, whereas alway in afflictions a *humble* heart sticks *closer* to God and gets better hold of his blessed covenant.

10. A humble heart apt to pray in afflictions.

Another thing is this, that in afflictions a *humble* heart desires in nothing to be *troubled*, but in every thing to *make* his *requests* knowne with *thanksgiving*, and that implies two things.

1. To make requests.

First, he doth not *restrayne* prayer, as *Job* friends sayd to him, Thou art a wicked man: for thou *restraynest prayer before God* in thy *afflictions*. And indeed if they had sayd true of *Job*, he had been so, he had been *proud* at the least; *proud* people they will not *call* upon God ordinarily in *afflictions* and *troubles*.

2. To give thanks.

Secondly, it implies *thankfullnesse*, In *Phil.* 4. *Make your requests known with thankfullnesse*. A *humble* heart will alwayes *pray*; and it will in the greatest *affliction* be *praysing* God; why so? Because a *humble* heart in the greatest affliction can

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ſpie *ſomthing* to *prayſe* God for, as well as to [illegible] for that he wants. Therefore ſayth *James*, *If any be afflicted let him pray*. Sometimes a Saint is ſo afflicted that he can doe nothing elſe but pray, and he is never better fitted to pray then when he is moſt *afflicted*,

11. Hee is not weary of waiting on God.

Then laſtly, you ſhall diſcerne it by this, that in his *afflictions* he will never be *weary* of *waiting* upon the Lord till he have remooved it. It is the *pride* of our hearts that makes us that we doe not wait on the Lord, as the Prophet *Habakkuk* ſayth, *His heart that is lifted up is not right in him: but the juſt ſhall live by his faith*. In 2 *Kings* 6. 33. *This evill is from the Lord* (ſayth that wicked man) *What ſhould I wait on the Lord any longer?* A *proud* heart, God muſt come in at *his* time, and when *he* calls, or elſe he will ſtay *no* longer, but will be *weary*. As a godly man ſayth, what art thou that thou wilt not *wait* for God? Why doeſt thou take ſuch *ſtate* upon thee? Who ſhall *waite*, *God* or *thou*? Should the *King* waite upon the *Subject*, or the *Subject* upon the *King*, ſhould the *Maſter* waite upon the *Servant*. or the *Servant* upon the *Maſter*? ſhould the *Judg* wait on the *Traytor*, or the *Traytor* on the *Judg*? Such a one a *humble* heart ſees himſelfe to be, he is a *Servant*, and a *Traytor* if God ſhould take him at the worſt. Therefore he *bleſſeth* God that he may *waite* for mercie. O ſayth he, there are many thouſands in *Hell* that ſhall waite for ever, expecting more *wrath*, and more *flames* of fire, World without end; and may not I *bleſſe* God that I have a little *mercy* though I have many *ſorrowes*, and that I may

waite

...s on the God of mercy for more *mercies*? I will waite upon the Lord.

Thus breifly I have poynted out the carriage of a *soule* that God hath *humbled* by a *saving* sight of himselfe in Jesus Christ, I say his carriage in *afflictions*.

There is another word to shew you, his carriage under the *mercies* of God, but I cannot speake of it now, without passing my owne strength and yours.

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SERMON

SERMON 7.

Isaiah 6. 5.

For mine eyes have seen the King, the Lord of Hosts.

YOU remember the last doctrine that we had from these words, that

A true and saving sight of God in Jesus Christ is a principall meanes to humble a soule.

This I did open, and proove fully to you, out of the Scriptures. And so as God led us we went along. And came in the last place to examine our selves: (for that we were upon) whether the Lord had truely *humbled* us by discovering *himselfe* to us: For there is no soul that is truly *humbled*, but he that hath *seen* God in *Christ*. I speak not, as I told you, of a *day* of *humiliation*, or of the *duties* of *humiliation*, or of a *preparatory humiliation*, but of the Gospel-*grace* of *humiliation*,

of that frame of heart that is, or ought to be in a Saint at all times. For the diſcovery of it, I told you, we ſhould find much of it.

Firſt, by our *carriage* towards *God*.

Secondly, by our *carriage* towards *man*.

Towards *God*; I told you firſt in reſpect of his *righteouſneſſe*. And indeed therein cheifly is diſcovered the *pride* of our hearts, or the *humility* of our hearts by our receiving, or not receiving the *righteouſneſſe* of God by faith.

Secondly, by our carriage to the *truths* of God, therein we may ſee how much of this grace God hath beſtowed upon us.

Thirdly by the *commands* of God.

Fourthly, and laſtly, by the *corrections* of God. And therein I ſhewed you what the poſture of the heart of a Chriſtian is, that is truly and ſavingly *humbled* by his carriage in *afflictions*. For if there be *pride* in the ſoule, uſually *affliction* will bring it out. I ſhall not repeat any thing but goe on a little further to that which remaines.

5. A humble hearts carriage towards God for mercies.

There is one thing more, and but one thing that I ſhall ſpeake of in reſpect of our carriage towards *God*, wherein you ſhall diſcover how much God hath given you of this grace; and that is by your carriage towards God in the way of his *mercies*. Truly *mercies*, and *afflictions* are much like *Summer*, and winter; and ſometimes our *ſickneſſe* will breake out in *Winter* that is concealed in *Summer*, and ſometimes it is diſcovered in *Summer* that is hid in *Winter*. So in ſome ſoules the *evills* of the heart will breake out in *afflictions* more then in *mercies*, and in ſome it is more diſcovered

covered in a ſtate of *proſperitie*, in a way of *mercie* then in the way of *afflictions*. As on the other ſide in ſome ſoules *grace* is more *cleare*, and ſhining in *afflictions* then in *proſperitie*; and truely I think that in ſome ſoules grace will ſhine more in the way of *mercy*. And if God will come and have *mercie* upon poore England, my hope is, and it is my prayer, and requeſt to God that we may diſcover more *godlineſſe*, and more *grace*, then in all this time. We have diſcovered a great deale of *pettiſhneſſe*, and *frowardneſſe*, and *pride*, and *ambition*, and *covetouſneſſe*, and *cruelty*, and *raſhneſſe*: but I hope (there being diverſe Saints among us) that God will give us another frame of heart, if he have *mercy* on us, and turne away his wrath. But that by the by. But I was ſaying that the *pride* of the heart, and other *corruptions* alſo, are ſometimes diſcovered in a way of *mercie* that are not diſcovered in a way of *affliction*. I will give you but one Scripture for it, in *Hoſea* 7. 1. *When I would have healed Iſrael, then the iniquity of Ephraim was diſcovered, and the wickedneſſe of Samaria: for they commit falſhood, &c. Ephraim* and *Iſrael are* two names almoſt of the ſame thing: though *Ephraim* were but *one* tribe yet becauſe it was a *great* tribe (as *York* is a *great* Countie in *England*) all *Iſrael* is often called by the name of *Ephraim*, Now when God would *heale Ephraim*, or *Iſrael*, then their iniquity *appeared*. So it is to be feared that if God come to *heal* England as he ſeemeth to ſmile on us ſometimes, and according to that word in *Acts* 7. Where he ſayth, *I have ſeen, I have ſeen, the afflictions of my people in Ægypt.*

Corruptions diſcovered by Gods mercies.

So I hope God hath ſeen, how the *bread* is done, and the *proviſion* is gone, and the *people* are ready to goe away themſelves, by reaſon of their miſeries. I hope God hath ſeen, and will put an *end* to our *miſeries*, and I much feare, that when *mercie* comes, and when *peace* comes, there will then be a *diſcovery* of *rotten* hearts then much more then in *theſe* times, yet in *theſe* times there are abundance of *rotten* hearts diſcovered that were not knowne before. The Lord comes near the *quick* of our profeſſion in theſe times: there are abundance that have been profeſſors that now *jeere* the *Saints* and *diſhonour* God, and *imbrace the World*: but in times of *mercie* there will be *more*: the *ſun* makes the *Traveller* put off his *cloake* when the *wind* cannot. But to open it to you as I did the former: that which I ſhall doe ſhall be to diſcover to you what the *carriage* of a *humble* heart is, and what our *carriage* ſhould be when God ſhewes *mercie* to us, when the Lord deales kindly with us in the way of his *mercy*. What is the poſture of a humble heart, then?

1. A humble heart content to be denyed any mercy.

I anſwer, Firſt of all, a humble heart he can be content that the Lord ſhould *denie* him any *mercie*, let it be never ſo *deare* or *pretious* to him; though he *prize* it high, and *pray* earneſtly for it, and *wayt* long for it, yet if God come at laſt and ſay thou ſhalt *not* have it; he can be content *patiently*, and *meekly* to take a *denyall* from God and goe away contented if it muſt be ſo.

Indeed there is a kind of *earneſtneſſe* that ſhould be in us, and in a ſence we ſhould take no *denyall* from God, we ſhould not be eaſily put off.

As

As we ſee in *Mat.* 15. That Woman of *Canaan* when Chriſt put her off, ſhee comes *again*, and *again*, and *again*. But if God ſay, ſay *no more*, it ſhall not be ſo; then a man ſhould quietly ſubmit himſelfe to God: though like *Hannah*, he deſire Children and pray earneſtly and ſeek God *againe*, and *againe*, and ſeeme to be *near* towards it ſometimes, but at laſt if God come, and ſay thou ſhalt *never* have a *child*, then ſayth a proud heart *Give me children, or I die*. I will give you an inſtance or two of this, in 2 *Sam* 15. 25. *David* there was in a *poore* condition, he was *purſued* by his *enemy*, by *Abſalom* his owne ſon; and *David* had the *Arke*, and *Zadock* the Preiſt. But *ſayth the King to Zadock carry back the Arke of God into the City, if I ſhall finde favour in the eyes of the Lord he will bring me again, and ſhew me both it, and his habitation. But if he thus ſay, I have no delight in thee; behold here I am, let him doe to me as ſeemeth good unto him.* As if he had ſaid. I am in a *miſerable* condition; but I will not trouble *thee*, or indanger the *Arke*, if I have found *favour* in the eyes of God, he will bring me again to my houſe, and to his, but ſayth he, if he thus ſay, I have *no delight* in him; *Behold here I am let him doe to me as ſeemeth good in his eyes*. God will bring me *back* to *Jeruſalem*, if I have found *favour* with him: but if God ſay, *David, I have no delight* in thee, thou ſhalt never *ſee* my *houſe* more. *Loe here I am, let him doe as ſeemeth beſt* to him. This is the poſture of a *humble* ſoule that deſireth *this*, and *that*, and the *other* mercy, yet if God ſay, *I have no delight in thee*, I will doe none of theſe things; he can ſay, here I

David.

am

am doe as it seemeth good in thine eyes.

I will give you one instance more, in *Deut.* 3. 24. You have *Moses* there praying; and he desires a *great* request; and that *earnestly* of God. *O Lord thou hast begun to shew thy servant thy greatnesse, and thy mighty hand: for what God is there in Heaven, or in Earth, that can doe according to thy might: I pray thee, I pray thee Lord* (see how familiar he is with him) *Let me goe over, and see that good land that is beyond Jordan, and that goodly Mountaine, and Lebanon.* *Moses* was going towards *Canaan* that was a *type* of the Kingdome of *grace* under the Gospell, and a *type* of *Heaven*, and they had travelled forty yeares in the *Wilderneſſe*. I *pray thee* (sayth he) *let me goe over, and see that good land, and* see *Lebanon that goodly forrest.* But sayth he, *the Lord was wroth with me for your sakes, and would not heare me, and the Lord said unto me let it suffice thee, speak no more unto me of this matter.* Let it suffice, I will heare no more concerning this thing. *Get thee up into the top of Pisgah.* I will give thee leave to looke on it, but thou shalt not goe over. Now in the Chapter following, *Deut.* 4. 21. Sayth he. *The Lord was angrie with me for your sakes.* It was for their sakes, that God denyed him. *And he sware that I should not goe over Jordan*, and *that I should not goe in unto that good land, which the Lord thy God hath given thee for an inheritance: but I must die in this Land.* It is a broken speech, *I must die*: he doth not say it in passion; *must* I die? *must* I lead this people forty yeares, and when there is any good to be had, I must be *cut* off? he spake it not on that

Moſes.

fashion:

fashion; but sayth he I must *not goe over, but you shall goe over, and possesse it.* He *submits* to Gods *will*, and *rejoyceth* that *they* should goe over, though it was for their sakes that he was crossed. And he shewes them how they should carry themselves there. A *proud* heart would have sayd, *you* may *get* you over if you will; and if it had not been for *you* I might have gone *too*, but I may *thanke you*, that I must *stay* and *die* here. But sayth he, God hath sayd I shall speake no more of that matter, it is my *lot*, I *submit*. So in all the *mercies* of God to thee, if thou canst *quietly* as *Moses*, and *David*, submit in *silence* when he *denies* thee any *mercy*, though it be never so *deare*, it is a signe thou hast a *humble* heart.

Truely some godly men are of opinion that a *Saint* can come to this to be *content* that God should deny him everlasting *Salvation* for his soul. I have read of one, and I have spoken with another, I have knowne *two* godly men in that posture, the one *was* so; and the other *seemed* to be so by his writing; that if after all the *meanes* used, he cannot come to *beleive* as others doe, that he can have no *assurance*, or *hope* of *life* from God; but that God almost in every *Ordinance* doth as much as tell him, thou shalt be *damned*, yet he can be content to goe to *Hell* it selfe. I have seen a glorious *Saint*, that hath said, that if God should tell him he should be *damned*, yet he could *submit* without *murmuring*. Such a thing may be, but I think it is not ordinary: neyther doth God expect it because *grace* never crosseth the ground *principles* of *nature*; and of all, this

Grace crosseth not principles of nature.

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is the cheife principle that the *creature* ſhould *deſire* its owne *preſervation*. It is ſo in all creatures. Grace *ſcrews* up, and makes nature *ſpirituall*, but grace goes not contrary to the *meyne*, and ſolid *principles* of pure *nature*. Now therefore I ſay, that a man by grace ſhould be brought to *wiſh* his owne *deſtruction*, it is very *harſh*. For beſides that it is contrary to the *principle* of nature, it is contrary to the *ſpirit* of adoption; for what is it that makes me *ſubmit* to God? It is becauſe I have *loving* thoughts of him, and I conceive of his *love* to *me*, and the like: if I ſhould looke upon God as an *enemie*, I ſhould love him no more then the *Devill* himſelfe doth; it is ordinarily ſo. But what may be in *one* ſoul, or *two*, or a *few*, I know not. But that which I meane is in ordinarie mercies, eſpecially in *temporall* mercies, it is the frame of a *humble* heart to ſit ſtill, and be *quyet* if God *denie* the *mercie*. That is one thing.

Ground of true ſubmiſſion to God.

2. He is content that God ſhould take away any mercy.

Another thing is this, that as a *humble* heart will be *content* that God ſhould *denie* him any *mercie*: So Secondly he is *contented* if it pleaſe God to *take* away any *mercie* that he hath. God ſhall *pick* and *chooſe*; and if he will take away *all*, yet he is contented, and quiet. It is juſt with a *humble* heart towards *God*, as you read of an *honeſt* hearted *man* in the Book of God that was *humble* towards *David*, you ſhall read of him in 2 *Sam.* 19. 24. It was one *Mephiboſheth*, *Devid* had given him a great deale of land for his father *Jonathans* ſake; and being a lame man; for his Nurſe let him fall when he was a child; he had a

Mephiboſheth.

wicked

wicked ſervant one *Ziba*, and when *David* came home, he ſadled aſſes, and brought preſents, and told *David Mephiboſheth* would not come to meet the King, which was a groſſe lie, ſaith *David*, if he be ſo *ſturdie*, take *thou* the *land*. At the laſt *Mephiboſheth* finds a way to come to *David*, and *David* asked him why he did not come to him, ſayth he, *My Lord O King, my ſervant deceived me: for he ſadled an aſſe and went away, and hath ſlandered thy ſervant unto my Lord the King, &c.* Sayth the King, Verſ. 29. *Thou, and Ziba divide the land*, honeſt hearted *Mephiboſheth*, once I gave him all: but now, the more was the pitty, he ſhall have one halfe, and thou the other; ſaith *Mephiboſheth, yea let him take all, for as much as my Lord the King is come again in peace unto his owne houſe.* I care *little* for the *land* though I be a *lame* man, and cannot *get* any thing for my ſelfe: and *Ziba* though he were a *wicked* man, and deſerved it *not*, yet ſayth he, I am ſo taken with the Kings *perſon*, that he is come *home*, that let him take all. So a *humble* heart carries himſelfe thus towards God, that when the Lord ſeems to be as it were in a holy *chafe*, and anger, that he takes away his *mercies*, he takes away a *child*, or a *husband*, or a mans *eſtate*, or the like; if thou have a *humble* heart, thou wilt not be in a *rage*, and ſay *let* him take *all*, in a deſperate *humour:* but he ſayth *meekly*, let him take *this*, or *that*, or *all*, if he will, ſo I may injoy *him*, and his *love*, I will bleſſe God.

2 Sam. 16. 1.

2 Sam. 19. 24.

I ſay when thou canſt *bleſſe* God notwithſtanding *all* be *gone*. This was *Jobs* condition, God tooke all from *Job* one after another in a little

while; as we see in Job 1. Sayth Job notwithstanding God hath taken all from me, *Naked came I out of my Mothers wombe, and the Lord gives, and the Lord takes, blessed be the name of the Lord.* Or as it is in some old Greek coppies. *As it pleaseth the Lord so commeth things to passe, blessed be the name of the Lord.* He blessed the Lord that had taken away his *children*, and thrown downe his *house*, yet he could blesse him.

Job. 3. 17. 18.

Now looke a little upon your hearts, how you finde your spirits when God hath *denied* you *mercies*; when God hath *taken* away mercies. As I could give you many instances, but to name one or two, it may be when thou wert a *carnall* man that thou wert a very *honourable* man in thy *Countrie*; thou wert the onely *State-man*, the man that did doe all the *businesses* but now since thou art *Religious*, thou art *despised*, and there are *none* that make use of thee; thy *honour* is gone. Thou wert accounted a *wise* man, but now thou art accounted a *mope*, and a *sot*. Thou wert once accounted a *fine* your g man or woman, and now thy *esteeme* is gone, canst thou be content that God hath *rubbed* off these *mercies*, that one while he takes away thine *honour*, another while thy *wealth*, another while thy *friends*, and yet thou canst *blesse* the name of God: this a *humble heart* can doe.

3. A humble heart will wait for mercies.

Another thing, in respect of the *mercies* of God is this, that a *humble* heart can be content to *wait* upon the Lord though he *stay* never so *long* for the *least* mercie. *Proud* hearts unlesse you feed them in *haste* they will be gone. A *proud* heart will not

not *waite* on God, but a *humble* heart will *ſtay* Gods leaſure till he give him *what* he pleaſeth, and *how* he pleaſeth. *Hab.* 2 3. *The viſion is for an appointed time, but at the end it ſhall ſpeak, and not lie: though it tarry, wait for it; becauſe it will ſurely come, it will not tarry. Behold his ſoul which is liſted up is not upright in him, but the juſt ſhall live by his faith.* The *proud* heart, and the *juſt* man living by faith are put oppoſite one to the other: the *juſt ſhall live by faith*, that is, though he *deſire* mercies, yet he ſhall be content to *waite* on God; but he that hath his ſoul *lifted* up he will be *gone*, he will not *ſtay* for God; juſt like that wicked King that you read of in the Book of God. *This evill ſayth he, comes of the Lord, what ſhould I ſtay for him any longer?* a wretched man. So an *unhumbled heart* ſayth, what ſhould I *ſtay* for God any longer in this? and ſo he takes *baſe* courſes to helpe himſelfe, and will not *waite* upon God, and goe in Gods wayes.

It is a thing highly commended in the Saints throughout all the Scriptures, when they had a frame of heart to *waite* on God. As *Abraham the father of the faithfull*; we read of him in *Acts* 7. When God brought him from his fathers *houſe*, and from his whole eſtate, and led him abroad from one place to another, and had brought him at the laſt to the Land of Canaan, where he had not one foot of land, and his poſterity was not to poſſeſſe it of foure hundred yeares after, yet he *bleſſeth* God, and rayſeth *Altars* notwithſtanding God did all this. Examine your hearts by this.

4. A humble heart content with the least mercies.

Againe, as a *humble* heart can be content that God ſhould *denie* him any mercy, and *ſecondly*, be content that God ſhould take away any mercy; and *thirdly*, be content to *waite* upon God for mercies. So in the fourth place after all his *waiting* he can be content with the *leaſt* pittance of *mercie*. A *proud* heart will not doe ſo; take a *proud* beggar and make him *waite* an houre or two, and then after give him but a *farthing*, and he will grumble that he ſhould ſtay ſo long, and looſe other cuſtomers, others that might have releeved, and helped him: but a *humble* heart is content to *waite* long, and after all is content with a *little*. I will give you but one inſtance. *Mat.* 15.26. There was a bleſſed woman that followed Chriſt for a *mercie*; Chriſt was *ſilent* a while, and ſaid nothing, and though ſhee cried out, yet he ſayth nothing. At laſt he calls her *dog*, ſayth ſhee, am I a *dog*, I take it well, but *the dogs* (ſayth ſhee) *eat the crums that fall from their Maſters table.* What is the meaning of that? You know the *dog* ſtayes till his Maſter have dined; and when his Maſter hath dined he is content with a *bone*, or with the leaſt *cruſt* that falls. The dog is not ſerved preſently, as ſoone as his Maſter ſits downe; but he ſtayes till all have dined, and if a *bone* or a *bit* fall, he is content with that. A *humble* heart is like a dog in that, he will *ſtay* his maſters time; as that woman, ſhee could *ſtay* Jeſus Chriſts leaſure, and ſee him carve *mercies* upon other mens trenchers, and ſhe have but a *bone*, or a cruſt, or a *bit* of bread when all was done, and yet be well content.

The

The Fifth thing is this, that a *humble* heart in reſpect of Gods *mercies* he will be *content*, and *thankfull* to God to give him a *hand*, and a *heart*, to *receive* mercies. That is a great meaſure of this grace of Goſpell *humiliation*, when God gives a man a little *mercie* after all his waiting; he ſees his owne *weakneſſe*, though the Lord be *rich* in mercie, yet he cannot *take* it, though it be *layd* downe upon the *naile*, yet he cannot take it up, without God *give* him a *heart*. It is not ſo with the poore beggers of the World; if you give them *money* they have a *purſe* to lay it up in; if you give them *meat* they have a *budget* to put it in: but the ſoul is not able to receive any *mercie*, I mean not any *ſpirituall* mercie; *temporall* mercies it may, but not *ſpirituall*, unleſſe God give a hand, and a heart to receive it.

5. He is thankfor a heart to receive mercies.

I have ſeen poore women in the Mountaines of VVales (and I have oft thought of it) theyhave been ſo poor that when they have come to a houſe to *beg* a little *whey* or *butter-milke*, they have been fain to beg the loane of a *pot*, or a *diſh* to put it in. So we, when we come to beg mercie of God; we muſt deſire the Lord when we have done our beſt, to give us *eyes* to ſee it, and a *heart* to lay it up, and a *hand* to receive it: for *the naturall man receives not the things of God*. And *beleiving* is called *receiving*; and it is *the gift of God to beleive*. We cannot *believe*, that is, we cannot *receive* the leaſt mercie of God, unleſſe he give us *hands*, and *hearts*. This is the diſpoſition of a *humble* heart; when I pray for *mercie* of God, I ſee God is *full* of *mercie*, and Chriſt is a *Fountaine* full of *grace*; but

but I have not *eyes* to behold it; I have not a *hand* to *receive* it. We cannot *carrie* one *graine* of *grace* home, unleſſe God give us ſpirituall *buckets*. As that woman ſaid, *John* 4. Here is *water*, but where is the *bucket* to draw? So God may ſay, thou wanteſt *grace*, but where is thy *bucket*? ſayth the *humble* ſoul, Lord I have *none*, thou muſt both give the *water*, and lend the *bucket* to carry it home.

6. He is content that God give lawes how to uſe his mercies.

And then Sixtly, a *humble* heart is diſcovered by this, that when the Lord ſhall give him any mercie, he will be content that God ſhall give him as many *lawes* as he will to *uſe* theſe mercies, a *humble* heart will doe ſo. A *proud* begger if you give him a couple of ſhillings and ſay be ſure you buy you ſome *cloaths* with this, or get ſome *good* thing for your *wife*, and *children*; he will be ready to ſay you need not tell *me* how I ſhall *uſe* it, I know *what* to doe with it. Now give a humble begger foure or five ſhillings, and ſay carrie *one* to your *wife*, and with *two* ſhillings buy you a paire of *ſhooes*, and doe *this*, and *this*: he will be content to doe *all* you tell him, make as many *lawes* as you will, if you give him *any* thing. It is juſt ſo with the ſoul of a *humbled* Chriſtian, when the Lord gives a *mercy* to a *proud* heart, he is ready to ſay I know *what* to doe with it well enough; but when he gives any thing to a humble Saint, he is content that the Lord ſhould teach him. And thence it is that when the Lord offers *mercie*, and *Salvation*, and offers *Chriſt* to a *proud* heart, he is *content* to take the *mercie*, but he would goe *on* in his *ſins* ſtill: but hold ſayth Chriſt, now thou receiveſt *Salvation*, and *grace*, thou muſt not

live in thy *old* wayes, thou muſt ſhake off thy old *companie*, and be a new man. No, the *proud* heart will have none of all thoſe, he would take the *mercie*, but he will goe on in his *owne* way. But a *humble* man is as *Abraham*, we ſee he *ſtayed* long for a child, and then God gave him a ſon; and when he had his ſon *Iſaac*, God gave him a *law* for *Iſaac*. *Abraham* ſayth he, there is a *ſon*, and a great mercie, and *all Nations ſhall be bleſſed in him*: but thou muſt take thy *ſon*, and carry him to *ſuch* a place, and with thine *owne* hands upon ſuch a *hill*, thou muſt *cut* his throat: and ſome of the old Rabbins ſay, that he was to take a *pole*, and to ſtir his *bowells* in the *fire*; and according as the Lord, ſo *Abraham* handled his mercie. Thus it is with an humble heart.

But laſtly, and ſo I ſhall conclude; a *humble* heart towards God in the way of his *mercie*, is diſcovered by this, that every *addition* of *mercie* that God beſtowes upon him, obligeth his *heart* more, and more, to a holy *thankfullneſſe*. and *obedience*. And truely (as I have ſayd) we oft *break* our *communion* with God by our *unthankfullneſſe*, and our *unthankfulneſſe* ariſeth from the *pride* of our hearts. A *proud* heart thinks that he hath alwayes too *little*; therefore he is *praying* for more, but he forgets to pray with *thankſgiving*, to *make* his *requeſts known with thankſgiving*. Now let a *humble* heart be in never ſo much *diſtreſſe*, and *miſery*, the man can ſee abundance of cauſe to *prayſe* God; if he have but *water* that the beaſts drink, and if he have but *ſtrength* to *dig*, he can ſay, Lord I owne *this* as a *mercie*, and whatſoever

New mercies added, add to his thankfulneſſe.

Proud hearts unthankfull.

ſoever is on *this* ſide *Hell* is *mercie*. So in *Rom.* 12. 1. *I beſeech you by the mercies of God, that you give up your ſelves, a living, and holy, and acceptable ſacrifice to God.* He would have the *mercies* of God to bring them to *obedience*, to give up themſelves to *obey* God. So in *Rom.* 2. Sayth he, *Doeſt thou deſpiſe his riches, and goodneſſe, and forbearance, and long ſuffering; not knowing that the goodneſſe of God ſhould lead thee to repentance.* The *goodneſſe* of God, and the *patience* of God, and the *mercie* of God; ſhould lead all *humble* hearts to a holy *thankfullneſſe*, and *obedience*, and ſo it doth. And the more the Lord doth *multiplie mercies* upon him, the more *obedient*, and *thankfull* he is.

Now in all this that I have ſaid, I would deſire you to *examine* your ſoules, and if you find that in any of *theſe*, or in any of the *reſt* that I am yet to ſpeake of, you are *faultie*, and come ſhort; yet I would not have you conclude, therefore I am not the *humbled* ſoul that the Miniſter ſpake off, there is none of this grace in me: for though it be not ſo with thee in *every* poynt, though thou come ſhort of *perfect* humiliation that ſhould be in thee, it followes not that therefore there is *none* at all. The end why I put theſe things before you, is not ſo much to *trie* your ſelves, as that you might *labour* with the Lord to bring *up* your *hearts* to theſe things. And I have the rather choſen to ſpeake of this at this time, becauſe me thinks the Lord is *preparing* to come towards us in a *way* of *mercie*; and that I would have you to think of, and pray for, that the Lord may ſtill come in a way of *mercie*, that he may *turne* from the

the *evill* he hath intended, or elſe he may eaſily bring us againe to the *red* ſea if we provoke him as we have done. But ſo much for this time.

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X SERMON

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SERMON 8.

Isaiah 6. 5.

For mine eyes have seen the King, the Lord of Hosts.

I Hope you are not wearie of this subject though I have been somthing long upon it; you may remember the last doctrine was, that

A saving sight of God in Christ is the principall means of true humiliation.

It is the principall *meanes* to *humble* the heart of any man whether he be a *Saint*, or a *sinner*. I have spoken much to you concerning that sight. At the last we came to this, to *examyne* whether we have *seen* God or no. *John* puts much stresse upon that word, *If any man love not his brother, he hath not seen God.* I say if you have *seen* God in Christ, as *Moses* had *seen* him; and as all the Saints *see* him *with open face*, it will appeare by this,

it will make your hearts *humble*, it will worke a holy frame of *humiliation*. No proud man hath ever *seen* God; no man hath ever *seen* God, but his heart was *thorowly humbled*. But that begat another queſtion. How ſhall I know whether I have an *humble* heart or no?

I told you, you might know it.

Firſt by the *carriage* of your ſouls *towards God*.

In poynt of *juſtification*.

In regard of his *commands*.

In regard of his *truths*.

In regard of his *corrections*.

In regard of his *mercies*. And this laſt was the thing I did endeavour to open to you the laſt day.

2. True humiliation known by our carriage towards men.

Secondly, you may know whether your hearts be truly *humbled* by your carriage towards *men*. When ever men are converted to God there the *hearts of the children are turned to their fathers*.

Now among men, there are two ſorts in generall, They are eyther

Sinners. or,

Saints.

I ſhall leave to ſpeake of our carriage towards *Saints* for the laſt: becauſe it will require a little more time; and becauſe I ſhall ſpeake but a few words of this, of the carriage of a humble heart towards *ſinners*, and that I ſhall endeavour to ſhew you at this time. Therefore breifly, whoſoever hath this *humble* frame of heart, his carriage towards ſinners is according to the rule that we read of, *Titus* 3. 2. *To ſpeake evill of no man, to be gentle, ſhewing all meekneſſe unto all men*. His

1. To ſinners, with meekneſſe.

carriage

carriage I ſay is *meek*, and *affable*, and *courteous*, and *gentle*, towards all men.

Indeed, there is *no* heart in the World ſo *proud* (you ſhall obſerve it) but it hath in it *ſome meekneſſe*, and eſpecially to *ſome* men. The *proudeſt* Tyrants in the World have had ſome *favourites* that they did *fawne* on, and in ſome ſort might be termed *meek* men: but the Apoſtle ſayth that we muſt ſhew *all meekneſſe*, and that unto *all men*: to *all ſorts* of men, to *whoremongers*, to *drunkards*, to thoſe that *deprive* us of our *goods*, and of our good *name*, which is hard to doe: but I will give you a Scripture that will open it. *Coloſ.* 1. 9. *I pray for you*, ſayth Paul *that you may be filled with the knowledg of his will, in all wiſdome and ſpirituall underſtanding*, &c. If the Lord hath *revealed* himſelfe, that thou haſt had a ſaving *ſight* of him, then the Lord *humbleth* thy heart. How will that *appeare?* By thy carriage to all men, there will be *all* meekneſſe to *all* men. It will appeare by thy *affabilitie*, for *meekneſſe* and *humbleneſſe* have the ſame name in the Originall. *Moſes* was a *humble* man, and *Moſes* was a very *meeke* man. Where ever there is a *humble* heart, it is a *meeke* heart; there will be meekneſſe ſhewed even to *ſinners*. That you may ſee this, I will give you but one ſolid inſtance inſtead of many. You know that of all proud men there were none that had the name ſo much as the *Phariſees*, therefore they are called the *proud Phariſees*. And of all that have been *humbled*, there was not ſuch a patterne of *humilitie* as our Lord *Jeſus Chriſt*. Now you ſhall ſee how the *pride* of the *Phariſees* was expreſſed, and

Chriſts meekneſſe to ſinners.

and how the *humilitie* of our *Saviour* is set forth by his carriage to sinners. As he sayth, *Mat.* 11. 28. *Come, and learne of me: for I am meeke and lowly of heart.* It is because of the *pride* of our hearts that we are not *meeke*: you shall see this *meekneſſe* of Christ by paralell places, in *Luke* 7. 34. You shall finde there, that our Lord Christ was at a feast: when he sat at meat in a *Pharisies* house, there comes in a *woman*, and shee was *washing* his *feet*, and *wyping* them with the *haire* of her *head*, as he sate at the table. The Pharisees fall a reasoning with themselves: *Surely if he were a Prophet* say they, *he would have knowne what manner of woman this is; for shee is a sinner.* We did hope he had been a *Prophet*, and a good man, but sure hee is no *Prophet*, for then hee would know what this *woman* is: for this woman is a *Harlot*, shee is a *Whore*; and if he were a *Prophet*, he would be as we are, he would have nothing to doe with her. Then Christ asks a question concerning a *Creditor* that had two *Debtors*, and thereby sets forth himselfe as a patterne of *meekneſſe* in *converſing* with, and *forgiving* the greatest sinners; he was at a feast, and he doth not with violence reproove the Pharisee and fall upon him, calling him *hypocrite*, &c. But secretly whips the Pharisee upon anothers back as it were. So in *John* 8. There they brought a woman that was taken in adulterie, and set her before him, and sayd, *Master, this woman was taken in adulterie, in the very act, now Moses in the law commanded us that such should be stoned, but what sayest thou?* Their end was to *tempt* Christ; but when they were thus accuſing

accuſing her, Chriſt *ſtoopes* downe, and *writes* in the ſand. Not as if our bleſſed Lord were wont to be idle, but he had rather doe any thing then heare *malicious* people be *condemning* poore *ſinners*. Well at laſt they make him heare; and then he makes them an anſwer. *He that is without ſin, let him caſt the firſt ſtone at her.* He was loath to heare, and when he did heare he was loath to condemne her, though ſhee was taken in the *act*, and though he *hated* the *ſin*, for this is not to plead for *ſin*, though it be for *ſinners*; *He that is without ſin, let him caſt the firſt ſtone at her.* Now ſee the Phariſees in the next Chapter. There was a *blind* man whoſe eyes Chriſt had *opened*, and the Phariſees began to queſtion the man, and he begins to ſet forth Chriſt, and his power, and ſayth he, if this man were a *ſinner* he could not have done this: *For God heareth not ſinners*, and ſo they caſt the man out as a great *ſinner*. Beloved, people thinke it is their *holineſſe* to be *churliſh*, and *auſtere*, and *bitter* to poore ſinners. But I ſay, it is the *pride* of their *hearts*, the *loftineſſe* of their *ſpirits*. If even they had ſeen the face of God in Chriſt Jeſus, their hearts would be *meeke*, they would *ſhew all meekneſſe*, even to the worſt of ſinners. In *Luke* 15. The begioning. You ſhall read that Chriſt was a companion to poore ſinners, they came about him; he left the Phariſees at the other end of the table, and he ſpeaks Parables in three long Chapters, to ſhew the neceſſitie of the *care* of *poore* ſinners. I ſhall ſay no more of it. Examine, and try your ſelves by that. Only let me give you theſe cautions concerning that.

Cautions in meekneſſe to ſinners.

1. Not to have communion with them in inſtituted worſhip.

First

First of all, in your meekneſſe, and courteouſneſſe, and affableneſſe to poore ſinners, *take heed* leaſt it draw you into *companie*, or *communion* with them in any *inſtituted* worſhip. Take that caveat, for though it be a glorious Goſpell-truth, yet you muſt take a few caveats, I ſay, beware of *communion* with them in any *inſtituted* worſhip. Indeed you may have *communion* with them in *naturall* things, you may in *eating*, and drinking, and *buying*, and *ſelling*, *or elſe* (as Chriſt ſaith) *you muſt goe out of the world*. And I ſpeak it out of experience thoſe *ties* and *reſtrictions* that you put upon your ſelves, to keepe you *off*, and to *diſtinguiſh* you from *ſinners*, it doth but *harden* them. The Apoſtle calls it a *develiſh* thing to *forbid meats*, *and drinks*, *and Marriage*. So, for you to *diſtinguiſh* your ſelves from *ſinners* by *naturall* things; to my *knowledge*, and *experience*, and *woe*, it doth but *harden* them. Therefore you may in naturall things *converſe*, and be *affable* with them.

1. Sinners may be converſed with in naturall things.

Secondly, you may be *affable*, and converſe with them in *winning* Ordinances, that is, in *Ordinances* appointed by Chriſt, to *win* ſinners to be Saints, that is, the *Preaching* of the Goſpell: an *Ideot* came into the *Church* of *Corinth* among the *Saints*: and truely Beloved in my eye it is not commendable to *ſever ſinners* and *Saints* in this Ordinance, in hearing the word of God preached.

2. In winning Ordinances.

Thirdly, we may joyne with them in *naturall* duties, that is (as I have formerly told you my opinion) in *praying*, and *ſinging*, for *ſinging* is nothing elſe but *prayſing* God, whether it be with a *tune*, or without a *tune*. Theſe were *written* in

3. In naturall duties.

the

in the *hearts* of men at the *first*; and when a *naturall* man doth these things, he doth but his *dutie*; *every* man should *call* upon the name of *God*. Therefore when a *naturall* man joynes with me in *prayer*, I doe not sin: for it is a *naturall* thing: it is his *dutie* to *pray*; but if he *pray* without *faith* it is his sin. Therefore if you aske, shall a *naturall* man *pray* or *not* pray? I answer, if he *pray*, he *sinneth*, but if he pray not, he *sinneth twice*; he sinneth both in the *matter* and *manner*. But now in *instituted* worship, in things that are meerly so, if there be a *mixture* of *Saints* and *sinners*, it is *defiling*: for that Ordinance is not to *win* but to *build* up.

Prayer a naturall dury.

Secondly, you must not have *unnecessarie conversation* with them, I doe not teach you to *delight* in the company of *sinners*; for *sinners* will *delight* in *sinners*; as we say *birds of a feather will be together*: but we should shew our *meeknesse* to *win* them, and to *edifie* them. If I see one that is a *drunkard*, I will get within him to *win* him to Christ if I *can*. If I *cannot* I doe not say that you should *leave* the company of the *Saints*, and *forbeare* to come at them; and take *pleasure* in the others: for *David* tells you how he was affected when he was forced to be in evill company. *Psal.* 120. 5. *Woe is me that I sojourne in Mesech, that I dwell in the Tents of Kedar.* And so in the text. *Woe is me, I am undone, for I am a man of polluted lips, and I dwell in the midst of a people of polluted lips.* There is a great *greife* and *trouble* in the heart of a *Christian* to be among *sinners*: but yet there is an abundance of *joy*, so far as he hath any hope

2. Unnecessary converse with sinners forbidden.

to doe any *good*: but take heed of unneceſſary converſation notwithſtanding.

3. Too near union with ſinners forbidden.

Thirdly, take heed of *too* neare an *union* with *ſinners*, you muſt keepe them at a *diſtance*: as in *marriage* that is a very *neare union*, for the Scripture ſayth *They two are one fleſh*. Thoſe that are *Saints* after they are *called* they muſt be carefull that they *marrie in the Lord*, they muſt have *fellowſhip* with thoſe that are in the *light*, and not in *darkneſſe*. I *may*, and *ought* to *love ſinners*, ſo as to doe them all the *good* I can; but not ſo as to make *him*, my *husband*, or *her* my *wife*. And ſo there ought to be a care in the choyce of ſervants.

Few things unlawfull.

Not that it is utterly *unlawfull*: there are but a *few* things that are *unlawfull*, under the Goſpell, though ſome there are. But I meane for *ſervants*, though it may be *lawfull*, yet it is very *unneceſſarie* to have too *near* union with *carnall* men, eſpecially in *ſpirituall* things: beſides the *unfaithfulneſſe* that may be found.

4. Not to comply with ſinners in ſin.

But eſpecially take *heed* of having any thing to doe with them in any of the *works of darkneſſe*. If a *ſinner* be excerciſed in a *dutie* that is *naturall*, I may goe a *long* with him, and *joyne* with him, or if it be as I ſaid, in a *winning* Ordinance, but I muſt take *heed* of *joyning* with him in any thing that is *ſinfull*, as you have it ſet downe by the Apoſtle. 2 *Cor.* 6. 17. 18. *Wherefore come out from among them, and be yee ſeperate ſayth the Lord, and touch not the uncleane thing, and I will receive you, And I will be a father unto you, and yee ſhall be my ſons and daughters, ſayth the Lord Almightie.* That place is miſtaken by ſome who take it as if the Apoſtle meant that

that we ſhould ſo come *out* from *ſinners* as to have no *manner* of *communion*, or *fellowſhip* with them. We know the Apoſtle elſewhere teacheth us to *ſhew all meekneſſe to all men*, as I told you before. And why doth he doe ſo? I ſhall ſpeake a few words of that, and ſo have done for this time.

Queſt. How is it poſſible that a *Saint* that is a *Newteſtament* Saint that hath ſo much *holineſſe* required of him, that he ſhould in any kind be a *companion* of *ſinners*, as the Scripture ſayth our Saviour Chriſt was; whence is it that he ſhould carrie himſelfe thus, withall *meekneſſe* towards them?

Anſw. Truly there are theſe *foure reaſons* for it, there are *foure leſſons* written in the *heart* of an *humble Saint*, that teach him to doe this.

Why Saints ſhould bee meek to ſinners.

1. A Saint conſiders what he once was.

First, when he looks upon another that is a *ſinner*, he conſidereth that *he* hath been *worſe* then he, whoſoever he is. Thinks he, whoſoever heis that is yonder, that is a *wretched* man, that even the *boyes* in the *ſtreets* are ready to *ſhout* at, and throw *ſtones* at, yet I have been *worſe* then *he*. Beloved, it is a ſtrange thing that *Paul* ſhould ſay that he was *blameleſſe* for *holineſſe* ſuch as it was, and yet that he ſhould ſay after, I am the *worſt* of *ſinners*, the *cheife of ſinners*.

Truly one cannot ſay I have been in every *particular* act as *bad*, or *worſe* then any other: but yet in *ſome* ſence or *other* in ſome *reſpect* or other, *any* man may ſay he is the *cheife of ſinners*: *Paul* ſayd ſo in regard of his *perſecution* of the *Church*: and though otherwiſe he was *honeſt*, and *better* then *moſt* other men, yet there he accounted himſelfe

the *worst* of *sinners*. That is one thing that makes a *Saint* to be *mild*, and *affable* in his carriage to *sinners*, because he hath been as *bad*, or *worse* then they.

2. He thinks himselfe as bad still.

And Secondly, in *some* respect a *humble* heart he thinks himselfe to be *worse* still. Truly, I will tell you a lesson that it may be is a mysterie to some of you. Take the most *glorious Saints* that are, and they will tell you that all the *good* that is in them, it is rather *passive* then *active*; that is, he will say, I am *carried* on by *God* meerly, and by his *Spirit*; it is God that doth it, I know not *how* nor *why*. So that though *God* doth work much *good* in them, yet they see themselves *passive*, and not *active*, and they can say it is God that doth it, and not they. And therefore when they *look* upon themselves in *some* respects, they can put themselves *below* even the *worst* of *sinners*, the *vilest* of *sinners*. And so we see *Paul* in that place 1 *Tim.* 1. *I am the cheife of sinners* sayth he, and yet to *me was more mercie shewed then to all men, that I might be a patterne of Gods mercie to all men*; therefore I have received *more mercie*, and more *riches* of *grace* then *any* man. And so a Saint may say I have had more mercies then *that* man; but I was *passive* in it, and if God did worke upon *that* man, but *halfe* that which he hath done on *me*, he would have been far *better* then I am.

1. Cor. 15. 9. 10. Jol. 2. 20.

3. He knowes God makes him to differ.

Thirdly, he thinks though there be a difference, yet it is god that hath made it, and not any thing in himselfe.

4. The worst sinner may come to be as good as he.

Fourthly, and lastly, he considereth that the *vilest* sinner may be in Gods good time *better* then he.

he. Remember these *foure* rules that a *humble* heart hath to bring himselfe to be *affable*, and *meeke* in his carriage to poore *sinners*. And therefore you shall see in *Mat.* 19. Compared with *Mark.* 10. When the young man came to Christ that was rich, and Christ bids him goe *sell all, and give to the poore*; he would not doe it, but went *away sorrowfull*; the Disciples came to Christ crying out as it were, and insulting over him, and say they. *Master we have left all and followed thee, what shall we have?* As if they had sayd, we see that *yonder man* is not so *good* as *we*; he would not *part* with his *riches*, but we have *left* all; we have left our *fathers*, and our *mothers*, and our *boates*, and our *fishing*, and our *nets*, and all, and therefore we hope *we* shall have a good *reward*. What sayth our Lord to them? *Many that are last shall be first, and those that are first shall be last*. What is the meaning of that? It is as if he had sayd, you should rather have reasoned *thus*, yonder is a man that is *gone* away for the *present*, yet he may be in the Kingdome of God *before* me for ought I know; he is now *last*, but he may be *first*. And indeed Beloved, I doubt not but that there is many a poore *sinner* that now follows the *ale-house*, and *drinking*, and *swearing*, and *whoreing*, that yet may be in *Heaven* before *thee*, and *me*.

The Apostle *Peter* wisheth Christians, to *walke honestly* before all men, to *Let their light shine before sinners that they may glorifie God in the day of their visitation*. (Remember that word) what is the meaning of that? That *they may glorifie God in the day of their visitation*? Why thus; we should conceive

Day of visitation, what.

conceive of every *sinner*, that there is a *day* of *visitation* appoynted by the Lord for *him*: not only the *generall* day of Gods *mercies* towards all sinners, but there is some speciall time when God will make at his heart: there is a *time*, there is *one* day of *peculiar* grace that God hath reserved almost for *every* sinner, which is called the day of his *visitation*. Why now a poore *humble* hearted *Saint* thinks thus, yonder is a man is now *jeering* of the *people of God*, he is an *enemie* to all *holinesse*, and sayth he, yonder man his *day* of *visitation* is not *yet* come; but then he will blesse God in that day, and say, *O blessed be the Lord* that sent me such a *friend*, or such a *neighbour*, he would oft come to *call* upon me to goe to *Sermons*, and I did *curse* him when he intreated me to goe: I would stay at home, and *drinke*, and *sweare*: but now I remember his *prayers*, and his *instructions* that I did then *jeere* at, but now they are *precious* to my *soul*. And therefore thinks a poore *humbled* Saint, *why* is it that I am *better* then the *worst* sinner? It is because God hath sent *me* the *day* of *visitation* before *him*. When God shall send his day of *visitation* to him I have reason to think that he may be in the *Kingdome* of heaven *before* me, and therefore let me be *meeke* and *affable* towards him.

Ridgidnesse to sinners ariseth from pride.

Beloved, that *stirr*, and *rigour*, and *ridgidnesse* in *professors* towards poore *sinners* it ariseth only from the *pride* of their *hearts*. Now I say if thou have *seene* God in *Jesus Christ*, thou shalt know it by thy *humble carriage* towards *sinners*.

There is but *one* thing more, and so I shall have

have done with this text and that is, how a *heart* that is rightly *humbled* by *seeing* of God in Jesus Christ doth *carrie*, and *behave* it selfe towards other *Saints*. But that I must leave to another opportunity.

SERMON

SERMON 9.

Isaiah 6. 5.

For mine eyes have seen the King, the Lord of Hosts.

THE last lesson that God taught us from these words, you know was this, that

A saving sight of God in Christ is the principall meanes of the humiliation of the soule.

The last *Use* we were upon was of *examination* to know whether the Lord hath given us this grace or no. For the clearing of that, I told you that we may know much of it by our *carriage*, and demeanour.

First, towards *God*.

Secondly, towards *man*.

Concerning our carriage towards *God*, I instanced in five perticulars, which I shall not now repeat.

Secondly, we may know it by our *carriage* towards *men*, which is the laſt thing, and ſo I ſhall finiſh what I have to ſay on theſe words. I began to ſpeake of this the laſt time. I told you, that men are of two ſorts: eyther *Saints*, or *ſinners*, according to the *Scripture* language: not according to the curſed language of theſe *times*, that denominate men from every opinion, and call them *Seekers*, and *Presbiterians*, and *Anabaptiſts*, and *Independents*, I know not what *curſed* languages; but I ſay all men, are eyther *Saints*, or *Sinners*: thou art eyther a *Saint*, or a *Sinner*. Chriſt hath but *two names* for men here: and will have but *two hands* when he comes to judge, his *right* hand, and his *left* hand, and there are but two *places* after judgement, *Heaven*, and *Hell*. So by our carriage towards *Saints*, and *Sinners* we may know whether we have this grace of *humiliation* or no. Of our carriage to ſinners I ſpake ſomwhat the laſt time.

I ſhall now proceed to the laſt thing of all, that is, our *carriage*, and demeanour to the *Saints*, and therein, becauſe we are now upon examination. I beſeech you in a ſpeciall manner to have an eye upon your hearts while I am ſpeaking that God may make this as a *looking glaſſe* to ſome *proud* ſouls that they may thereby ſee how it is with them. I ſhall therefore endeavour to open this to you as I did the former. Now I ſay thou mayeſt know if thy heart be humbled by the ſpirit of Chriſt in the Goſpell by thy carriage towards the Saints.

Queſt. You will ſay, how is that?

Anſw. It will appeare theſe wayes.

The carriage of a humble heart towards Saints.

First, if thou be rightly humbled, thou doest usually *conceive* thy *selfe* and thou art willing that all men should so conceive of thee, to be the *least* of Saints, I pray thee remember that. I say thou doest usually reflect upon thy selfe, and doest conceive of thy *selfe*, and art willing to be so conceived of, and accounted of by *others*, as the *least* of all Saints. I will give you but a Scripture, or two for it. 1 *Cor.* 15. *Paul* you know was a glorious Saint: and truly in many things (as far as we may have leave to judg,) more glorious then any of the Apostles yet sayth he, speaking of those that had seen our Lord; meaning the Apostles: *He was seene of James, and of Cephas, &c. And last of all he was seen of me, as one borne out of due time; for I am the least of all the Apostles, and am not worthy to be called an Apostle.* The Greek word signifies a *child* that is borne *dead*, or as it were into the *world*, *before* the time. We say sometimes of a child when it is borne there is the *least* child that ever was borne *alive*; but yet it was borne *alive* and in *season*: but an *abortive* is a child that is borne by *miscarriage*, that is borne *dead*, it is lesse then the *least* child, and lesse esteemed. *Job* sayth, *O that I had been an abortive, that my mother had buried me in secret?* *Paul* could not compare himselfe to the *least* Saint; but as it were to an *abortive*, to a thing not worth the mentioning among the *living*, I am an *abortive* sayth he, not because of the time that I did come after them; though it be true that *Paul* was made an Apostle after the rest: but sayth he, *I am the least of all Saints*; this was the reason.

1. He thinks himselfe the least of Saints.

Take but one place more. *Ephes.* 3. 8. *Unto me, who am lesse then the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. To me that am lesse then the least.* The meaning of it is, for in the Greek language, in which the Apostles wrote, they have six degrees of comparison; now in English, and in some other tongues there are but three, as we say, *good*, *better*, and *best* of all; we goe no further: a thing is *little*, and *lesse*, and *least* of all. But they double it again, and they say, *little*, and *lesse*, and *least*; and a thing *lesse* then the *least*, and more *little*, and *lesse* then the *least* of all. Paul chose to goe to the lowest pin, *lesse then the least Saint*, *Minor minimo*, lesse then the *least*. As if he had sayd, suppose we gather together all the tottered broken *professors* in the World, that walke *dishonourably* to God, the *blind*, and the *lame*, (as it were) that doe *least* resemble him: yet let them be but *Saints*, though the *blindest*, and *loosest*, and *foolishest*, and *giddiest professors*, put *them* all in a company, and put *me* in the middest, and I am *lesse* then the *least* of them. Canst thou say so, and thinke so, when thou walkest in the street, or when thou art in the congregation of Saints, *I am lesse then the least*? The Apostle Paul could say so. That now is one thing, that is this Gospell grace, Gospell humilitie to think so.

1. Though God have bestowed more mercy on him.

Not but that man (understand me) may conceive, that there is *more grace* shewed to him, then to all the *world* besides. I meane in a passive way; God hath conferred more *mercie*, and I have had more *mercie* from God, more *patience*, and *long* suffering,

suffering, God hath *borne* more with *me*, and suffered longer, then with *any* Saint that I know. This is not contrary to the grace of humiliation: for this *Paul* that said he was the *least of Saints*, in 2 *Tim.* 1. 16. He sayth that he had received *more* mercy then any other, and that he was made a *pattern* to all that should beleive, not of any *good* in *him*; but of *grace*, and *mercie* bestowed on him from *God*.

24. And may doe more service for God.

Nay, a man may goe further, and yet be a *humble* hearted Christian, He may say, as I have *received* more favours from God then others, so God hath carried me on to *doe* more then many others, *I am lesse then the least of them* sayth Paul, *yet I laboured more abundantly then they all*. That was no pride in him, *I am lesse then the least*, yet I Preached the Gospell from *Jerusalem* to *Illiricum*; but *not I, but the grace of God*. That is the goodnesse of God that carries us on, if any man be *carried* on to a good worke, and God *blesseth* it, let him looke on it when he hath done, and he will say he was *passive* in it, and was carried on by *grace*. Now take those two *cautions*, and then a *humble* hearted *Saint* will say, put me into the regiment of *broken* professors, and I am *lesse* then the *least*, and the raggedest of them.

A humble Saint judgeth himselfe the least.

But you will say, how can that be that a Saint should be taught in the communion of Saints, should so conceive of himselfe, it seemes impossible?

I answer, there are many wayes, I shall only name a few.

1. In regard of the great meanes hee hath had.

First, a humble Saint may generally conceive so

so of himselfe in respect of the *greatnesse* of the *meanes* he hath had. It may be he hath lived in a glorious familie that he hath lived under a glorious *Gospell ministerie*, and so he may thinke *Chorazin*, and *Bathsaida*, better then he: he hath been planted in the *Vineyard*, and if others had had the *Gospell*, and the *meanes* that he hath had, they would have been *better*.

2. In regard of the time.

And others it may be, may think thus in respect of the *time*; it may be they *are old* professors, and have but *little* grace, and according to the *rate*, and *time* they have had, they see they have *little*, or *nothing*: for professors of a *yeare* or two old have *more grace*, and more *knowledge* of Christ, then they have in seaventeen, it may be in twentie seaven yeares.

3. Motions of Gods spirit.

So, another, in respect of the *motions* of Gods *spirit*: he may think with himselfe, the *spirit* of God hath *striven* more with me then with others. I have seen other people runn *mad* that have not committed *one* of my sins, and God hath cast them off, and I have greived the *spirit*, and vexed him a *thousand* times over, and yet the blessed spirit hath come into my *heart* againe, and restored all *againe*.

4. Seeing more good and lesse evill in others.

Others are carried with this consideration, because for all other S^ts they see *more good* in them, and but *little ill*; but in themselves they see a *world* of *ill* and *little good*: for humble hearted Saints, studie their *owne evills*, and *other* mens *good*. Saith a humble Saint. I know yonder *man*, he hath more *grace*, and *holinesse* in his heart then is in mine owne. I have a world of *pride*, and *frowardnesse*,

of

neſſe. It may be I have ſeen him *once* or *twice angrie*, and to *love* the *World* too well, but he did not continue ſo: but mine *owne* heart *loves* the World *every* day too well, and I am often ſinfully *angrie*. With theſe, and the like conſiderations the Lord leads his people that are humbled by his ſpirit, and by the ſight of God in Chriſt, to think themſelves the leaſt of all Saints.

Ob. They that think they know more then others.

If you ſay, I, but I canot be brought to think that I am the *leaſt* in *knowledge*: it may be in *holineſſe* and *grace*, I am the *leaſt*, but I *know* more then *they* and am able to *teach*, and *inſtruct* others.

For that, take theſe two or three words.

1. They know nothing.

Firſt, I tell you, when people conceive that they *know more* then others, ordinarily they know *nothing*. The Scripture ſayth. *If any man think that he knoweth any thing, he knoweth nothing.* ——— ——— ——— And it may be thy *knowledge* is nothing elſe but *darkneſſe*: there is a *knowledge* called *ignorance*, and a *light* called *darkneſſe*.

2. They have not more ſaving knowledge.

Secondly, it may be thou mayeſt know more in *divinitie*, there is a *kind* of knowledge of godlineſſe that thou mayeſt have, but in the *pure*, *ſaving knowledge* of Chriſt, if thou be a *humble* man, thou canſt not think that thou *knoweſt more* then another that is a Chriſtian. I may thinke I know more in the common *rode*; but in *ſaving* knowledge, and *light* revealed by the *ſpirit* out of the *Scriptures*: I cannot but thinke I am leaſt.

3. They have not more knowledg for the manner.

Thirdly, thou mayeſt know *more* by way of *expreſſion*; beeing a Scholler thou mayeſt be able to *expreſſe* thy ſelfe better: and thou mayeſt know more *matters*, more *ſubjects*, and *diſcourſe* of

many

many things, that another Saint (it may be) cannot, but for the *manner* of knowing what thou knoweſt, thou canſt not conceit, but that the *leaſt* Saint knowes *more* then thee, if thou be a *humbled* Saint. I may know more in the *rode* of divinitie, and more *matters*, and *ſubjects* in godlineſſe: but for the *manner* of knowing it, the pooreſt Saint in the World if he were able to *expreſſe* hemſelfe, he may know *more* of *God* in *Chriſt* then I. This is one way whereby you may know whether you be rightly *humbled* by your carriage to the Saints, if you look on your ſelves as the very *leaſt* of Saints.

2. By condiſcending to the weakeſt Saint.

Secondly, if at any time your hearts in any conſideration, think your ſelves above others, yet notwithſtanding if your hearts be *humbled* you will then be willing and will eaſily *condiſcend* to the weakeſt Saints. Sometimes a *humble* heart may be *lifted* up to thinke he is ſomething *more* then his brethren: but then even with a haire you may pull him downe to the loweſt *forme*, with the *leaſt*, and *loweſt* of Saints. This you have *Rom.* 12. *Mind not high things, but condeſcend to them of low eſtate.* A humble heart can *rank himſelfe* with the *meaneſt* ſort of Chriſtians. *Proud* hearts (eſpecially in this Cittie) *tread* poore Saints *under feet*, you have many that are only for *diſputing* profeſſors, if he can *hold* an *argument* bravely and ſophiſtically, or be a *controverſiall* Chriſtian, that can diſcourſe upon this, or that controverſie; ſuch your ſpirits are carried after. But a *poore* Saint that can hardly *pray* in his familie: or *ſpeake* a little broken *fragments* of *godlineſſe*, you deſpile

him.

him. But a *humble* heart knows how to ſuite to the *pooreſt* Saint, let him be *weak* in any thing, he can be *weak* alſo. As the Apoſtle ſayth, 2 *Cor.* 11. 9. *Who is weak, and I am not weak? who is offended and I burne not.* If any one be *weake* I will come downe and be *weak* with him, if any be offended, I *burne*, that is, I *ſuit* my ſelfe to *all* men that I may win *ſome*, as he ſpeaks of *ſinners*: ſo it is with *Saints*, when they can be *weake* with the *weake*, and *ignorant* with the *ignorant*, and ſuite themſelves with the *meaneſt*. So you have two words.

3. He is jealous of thoſe truths he knowes.

The Third is this breifly (obſerve it) that a *humble* heart, you ſhall ſee it by his carriage towards his *brethren*, towards *Saints* by this, that out of the *high*, and *honourable* opinion that he hath of all other Saints, he alway hath a kind of *jealouſie*, even of thoſe *truths* which he is moſt *aſſured* of, I ſay meerly out of the very *honour*, and *eſteeme*, and reſpect that he hath of all *Saints*, he ſees them all *over*, and *above* him, and from thence even thoſe truths that he is *moſt aſſured* off, he is *jealous* of.

O, the pride, and the wretchedneſſe of ſome that are ready to ſay, what doe I *care* what all the *world* thinks; all the World *now*, or they that were *before*; and it may be it is but a *conceit* of *yeſterday*, or it may be it is a *truth*: but it argueth a vile, *proud* heart. Shall I ſay what doe I care what *others* think? why ſhould I be perſwaded that I am ſo *ſainted*, that I ſhould not *care* what the Generation of the *Saints* that are *otherwiſe* minded ſay. There are many things in our preaching that we may have full *aſſurance* of: but there may be full *aſſurance* of underſtanding concern-

ing truths, that a man may preach with *boldnesse*, and *suffer*, and *die* for it with fearlesnesse, and yet there may be a kind of *jealousie* in the soul concerning it, when the *Generation* of the *Saints* that he looks on as *above* him, are of another mind. This is a *mysterie*, and a *riddle* that is only knowne to *humble* men. *Acts* 25. 9. Say they, let us not be too *violent* against *Paul*, *Who knoweth but that an Angel hath revealed this to him.* So a *humble* heart thinks, this is the *will* of *God*, and I dare *die* for it: but this is the time of *pouring out of the spirit*; and such men as are *above* me, they are of *another* mind, and how doe I know, but *God* may be in it? So there is a holy *suspicion*, (that yet hindersnot full *assurance*) that riseth meerly out of *reverence*, and *respect* of all the *Saints* that he sees, and thinks are *above* him.

Therefore we have *proud* spirits; a *devillish* spirit of *pride* among *us*, when a man shall *conceit* that he only is in the *right*, and *slight* others. We have every *good* gift from *above*; and I must not be *angrie* with *yonder* man, because he doth not *beleive* as *I* say: for he hath *received* of God what he *hath*. But when a man shall say, this thing I *think* to be so, and all the rest of the World are *Schismaticks*, and *factious* people, it is an argument of a *devillish* spirit; of a *proud* spirit at the best.

4. He is meek to Saints of another mind.

Fourthly, from this (for they depend one upon another) you may know a humble heart in his demeanour to the Saints; he is very *meek*, and *patient*: and *long-suffering* towards other Saints that are *otherwise* minded; and hence it is from his *humilitie* that hee is *meeke*, and *patient*. For he thinks eyther *he* is in the *truth*,

or *I*, *he* thinks *one* thing, and *I another*, if he be in the truth, and I be not, *God* will *reveale* it in due time to *me*: and if I be in the truth, and *he* be not, God will *reveale* it to *him* in due time. Therefore he ſayth that is a golden rule. *Rom.* 14. 5. *Let every man be perſwaded in his owne mind, whatſoever is not of faith is ſin.* Therefore he will not doe as many men doe in our times; if men differ a tittle from them, they crie out, we ſhall have the *Common-wealth*, and the *Kingdome* undone, and ſuch, and ſuch are *Hereticks*, and *ſchiſmaticks*, and one will have them *baniſhed*, and another will have them *impriſoned*, and there muſt be *fire*, and *fagot*, and it may be ſome of *Gods* people may be carried with the *rout* of *blaſpheming* creatures that *raile* at the people of God, who have *various* diſpenſations, various *graces*, in a various *meaſure*, and *manner*. But theſe are not humble perſons: for I never heard a *humble* Saint uſe that language. And I dare ſay, it is for want of *grace*, eyther men have no *grace* at all, or elſe it is becauſe they have not *this* grace of *humility* in their ſoules.

5. He yeelds to the reproofe, or inſtruction of others.

Fiftly, the demeanour of a *humble* heart toward the Saints will appeare alſo in this, (marke it) a *humble* heart he dares not *reſiſt*, or ſlight *reproofe* or *inſtruction* from the meaneſt Saint: becauſe he ſees him *above* him that is the reaſon, you know the Scripture is full of it; how *David* was a *man after Gods owne heart*, therefore he had a *humble*, and *good* heart: when *Abigal*, a woman, comes to give him *inſtruction* that he ſhould not *ſhed* innocent bloud, *bleſſed be the Lord* (ſayth he) *and bleſſed be thy counſel*, it is good councel. And

Job sayth, *If I have not hearkened to my maid servant it were a wickednesse to be punished by the Judg*; he would hearken to her, if shee *reproved* him, and *admonished* him, and *instructed* him in any thing How was *Apollo*, an *eloquent* man taken and *instructed* by a *crafts-man*, and his Wife? and the *wife* did teach him for ought I know as much, if not *more* then her husband; the holy-Ghost puts her first; he learned the Gospell of God, and Christ from them. *David* did learne from his *enemies*, he did take a *reproofe* from one of the *worst* of his *enemies*. And sayth *Paul*, *Rom.*2.12. When I come *we shall be edified by our mutuall faith*. *Paul* thought they would doe *him* good; and he would endeavour to helpe *them*.

Take a *humble* heart, let him be never so *excellent* in grace, and let him come to the *least*, and the *meanest* of the people of God, he thinks there is somthing in yonder Saint, though he speake not three words of godlinesse, yet there is *something* in him if I could draw it out that is able to doe me *good*. God hath made us as the *members* of the body that we should *depend* one upon another. God hath made the little *toe* not only for it selfe, but for the whole *body*; and the best *member* is beholding to it. Therefore if it be a *poore* Saint, though he be never so poore, and *meane*; yet a *humble* heart sees there is some *treasure* of God in that *soul* for *me* if I can get it: though he be *weake*, and the thing be a common thing, yet if I have a *humble* heart I shall learne *somewhat*: and if he come, and *reproove* him, thinks he, *I* am the *least* of Saints, and this man is *above* me, therefore he dares

dares not *storme*.

Not like many people among us, that set *themselves*, and their *hearts above* most of the *Saints*: whereupon they goe on to others, and tell them, there is such a man he will not *heare* me. Why? Because his *heart* is set *above* most *Saints*, and *above* the *word* of God too; if we should tell *Archippus* that he should *looke to his ministry*. If a poore Saint should goe to a *brave* Minister as he *rides* in his *Coach*, and bid him take heed of the *love of money*, and of *the love of the world*, and that he be not *proud*, how would he *disdaine* him? whereas we should be more *humble* then any *other*, and *readier* to receive *reproofe*, or instruction from the *meaneſt* Saint then any *other*. The Lord make us so; and doe you pray to God that we may be so.

6. He undervalues not grace in others, though it be with mixture.

Sixtly, you shall know the *humilitie* of his heart in his demeanour to the *Saints* by this, that notwithstanding alll *mixtures* whatsoever, in the *graces* of the *Saints*, yet he dares not *undervalue* the *grace* of God in *them*. I say notwithstanding all the *mixtures*: for we are Gods *wheat*; but there is a great deale of *chaff* in us; there is a strange *mixture* in the *Saints* of *flesh* and *spirit*, that is one. Then there are *other mixtures*; want of *breeding*: it may be *coursneſſe*, it may be *roughneſſe* of carriage, it may be, an untoward *naturall* disposition, it may be, want of naturall *parts*, as some say. Now a *humble* heart, though there be *any* of these *mixtures* with it, yet he will prize the *grace*, yea even for these *mixtures* sake.

Now to *proud* hearts, bring a *clownish* man, though

though he be *full* of *grace*; alas he is not for *their* company; they know not what to doe with him, he cannot tell *stories* as they can: he is not a *companion* for them: but take an *humble* heart and let it be a *Barbarian*, or *Scithian* (and they are strange people) let it be *bond*, or *free*, be he *what* he will be, so he *see* Jesus Christ in his *soul*, he is *company* for him.

Beloved, the very *gifts*, and *graces* of God are *variously* dispensed to us, and they have *various operations*. As the *dispensations* are various to us, so their *works* are *various* from us; but let the *dispensations* and *operations* be what they will if it be a *humble* heart that *sees* Christ in the *soul* he can rejoyce in him.

7. He is readier to learn then to teach.

Seventhly, (in a word) you shall know a *humble* heart in his *carriage* towards the *Saints* by this, *He is swift to hear, and slow to speake*, as James sayth, *Chap. 1. 19.* You will say, what is that? Why is that the marke of a *humble* heart? The meaning is, he is alway more ready to *learne* then to *teach*. The *humblest* heart is alway more apt to *receive* then to *doe*: it is more apt to *heare* then to *speake*, to *learne* then to *teach* others. Now a *proud* heart will be alway *teaching*, and *talking*, take a *proud* man, or woman, and whatsoever company they are in, they look on themselves as *teachers* of that company: all must stand *still* (as Job sayth) to heare *their wisedome*, and they must fasten something upon them that they would have them *learne*. But wherever a *humble* heart comes in company he thinks first of *receiving*; he thinks this people are more fit to *teach* me, and to doe me good

then I can to *them*; at leaſt we will doe one *another* good *mutually*, as Paul ſayth: it is the manner of ſome people you ſhall never *adde* to them; *they will talke* all if they be in company, they will feed *themſelves* with their *owne* ſpeeches; you ſhall never *faſten* any thing upon them: it is the *weakneſſe* of ſome *women* to be over forward in *talking*, and it is the *wickedneſſe* alſo, or *pride* of heart in others who elſe would be more willing to *heare* then to *ſpeake*, and to *learne* then to *talke* out their opportunities.

8. He is not diſcouraged by ſeeing greater grace in others.

Eightly, you ſhall know a *humble* heart by his demeanour to other Saints in this: he is not *diſcouraged* in grace, by the ſight of *greater* grace in *others*; and he is not *diſcouraged* in his endeavours to doe *good*, though all round about him be *inabled* to doe *more* good.

He is not diſcouraged in grace by the ſight of greater grace in others. Indeed he is *humbled* that others are more *watchfull*, and *tender* and live *more* to *God*: but yet he is not *diſcouraged*. There are ſome (but it is the *pride* of their hearts) when they looke one others that are *greater* in *grace*; (they are as a *weake* ſight that looks on the *ſun*, then they can ſee *nothing*) there is nothing but *moping*, and *louring*, whereas they ſhould goe ſweetly, and *humble* themſelves: ſuch a one hath *more* grace, but it may be I have had as much *time*, and as many *ſtirrings* up of the *people* of God, and yet what a *poore*, *low* creature am I?

Againe, he is not diſcouraged from *endeavouring* to doe *good* in any place though others can, and doe *more* good then he. I have ſeen ſome that

have gone for *brave* Christians heretofore, that a man when he had seen them, would have thought he had seen an *Angel* of *Heaven*, they were such *glorious* Saints: yet they have been *struck* in the *head* when they have come to doe *good* among people that they thought were more able then they. Though it were their *humilitie* to be *more apt to heare then to speake*: yet when I am *called* to doe *good* and doe *not* doe it, because others are more able then I, that is *priae* of heart, because I think if I set up my *little* candle among so many *great* ones that shine *brighter* mine would not be *seen*. Therefore in Galla. *6.* one of the works of the flesh is *emulation*: that is, a kind of *contending* with others about *good* things: when *another* brother doth good, and I strive and cannot doe so *much* as he, therfore I am *discouraged*, and will doe none at all, that is emulation. *Emulation* is taken in a *good* sence sometimes, to do good *before* another, but not to be discouraged because another can doe more good.

9. There is a sweetnesse in his heart to all Saints.

A Ninth thing is, there is a constant *sweetnesse* in the soul towards *all* the Saints, where there is a *humble* heart. I cannot expresse this *sweetnesse* but a little by the contrary. 2 *Cor.* 12. 20. sayth the Apostle, *I am afraid when I come among you, I shall find this*, and *this*: among the rest he names *swellings*. Now a *swelling*, *a boile*, or a *plague* sore, where a *swelling*, or any *tumour* is, there is continuall *aches*, and *stitches*, and *prickings*, and *uneasinesse*, and the partie cannot *sleep*, or *wag*, or *stir*, but is *ankward*, and *unquiet* in his *body*. So it is in the *soul* where there is *pride*, there is *swellings* it is

puffed up, and *blowne* as a *bladder*. And where there are *ſwellings* in the heart, ſo much *ſwelling*, ſo much *uneaſineſſe*, and *unquyet*. The Lord *humble thee*, and *me* for it, there are in our hearts *ſtitches*, and *aches* many times, towards *this*, and *that* Saint, I am unquyet, I find *fault* with *this*, and *that* and the other man I *wrangle* with him; and I think the *fault* is in *him*, but the *ſwelling* is in *mine* owne *heart*, for we finde by experience, if the Lord *prick* that *bladder*, and let downe that *ſwelling* the heart will be *ſweet* as a *nut*, and looke on *all* Saints with *joy*. Whereas take a *proud* profeſſor, put him into *what* aſſemblie of Saints you will, he is alway *jangling*, and *wrangling*; there is a *ſwelling*, and *plague* ſore, and *prickings* in the *heart*, in *Epheſ.* 4. It is called *bitterneſſe*. The Apoſtle may allude to a *feaver*, when people are in a *feaver* there is a *bitterneſſe* on the *tongue*, the man can take *nothing* in while he is in that diſpoſition he is *angrie* with *every* thing, his *wife* and his *children* cannot ſpeake to him. VVhat is the reaſon? Not becauſe his *wife* is not a *loving* wife, and his children *good* children; but there is a *bitter humour* on his *tongue*, and the *diſeaſe* puts him into that *aukardneſſe*. So where there is *pride* in the heart, there is bitterneſſe to the Saints: we are *mooved* with *this* Saint, and *diſpleaſed* with *that*, and *fall out* with the *other*, and we are well *no where*, we like *no way* in Gods Kingdome, but the reaſon is, there is a *bitterneſſe* on thy *tongue* and there is a *ſwelling* in thee. Therefore a *humble* heart hath the *gallanteſt* life of any man in the World, it is full of *ſweetneſſe*, there is no *bitterneſſe*, nor *ſwel-*

ling but it is alway filled with *love*, and *joy* when he sees the *least* Saint, notwithstanding all his owne *graces*.

10. He is carefull not to offend other Saints.

In the Tenth place, as he is not easily *offended* with others (for I might speake much of that) so he is carefull of *avoyding* the least *offence* to others. Indeed a *humble* heart, you cannot easily *provoke* him. A *hand* that is full of *swellings* if you touch it you *provoke* it, and make it *burne*; or else if it be whole you cannot easily *chafe* and *distemper* it. And he is very carefull also of *avoyding* just *offence* to others; and therefore he doth these two things.

1 In abating of his own light.

First, he will if need be, *abate* much of his *light* in his *practice*, for *offence* sake. There is a lesson for these times. It may be some doe thus, but not the Generalitie of these times. *Pray Evodiach, and beseech Syntiche that they be of the same mind in the Lord.* A *humble* heart will *abate* of his *light*, and *knowledge*. *Paul knew many* things that he did not *preach* nor practise. We have men that say, this is my *light*, let all the *world* say as they will, this is my *light*, and I must *contend for the faith*. O this is *contending* for *corruption*, when there is not respect to all the *Saints*, and a doing of our utmost to *avoid offence*.

2. He is sorry that he must do that which offends them.

And Secondly, when he *must* practice any thing that *offends them*, there is a kind of *sorrow* at his heart, unspeakable *sorrow* that he must doe any thing that shall give them *offence*. I mean the doing of *good things*; and his *conscience* forceth him to it: but he is *sorry* for it, that he must doe them.

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A *proud* heart is *glad*, and *joyfull* of any new *nik*, or *notion* whereby he may *provoke* the Saints: I know diverſe ſuch, that live upon *found* conceits, as *Taylors* invent new *faſhions*, and though they *provoke* the *generalitie* of other *Saints*, yet it muſt out every weeke or fortnight: it is not ſo with a *humble* heart, he will *ſee two ſteps* before he will *tread one* (as we ſay in VVales) and when he ſees it, and muſt goe a *ſtep* that *croſſeth* the light, and ſpirit of the *Saints*, it makes his heart ake, though he muſt obey God.

II. He is gentle to other Saints in their infirmities.

The Eleaventh is this, a humble heart in his demeanour to the Saints is very *gentle* towards the *Saints* in their *Infirmities*, and falls. Gall. 6. 1. *If any one be fallen by infirmitie, ye that are ſpiritual reſtore ſuch a one with the ſpirit of meekneſſe.* He ſhould be like a *Phiſitian*, or *Chirurgeon* that *gently* ſets a *bone*, *Conſidering thy ſelfe.* When a man is *rough* to another he doth not *conſider himſelfe* what he *hath* been, and what he *may* be; how God may *leave* him, or *her* to that *corruption* that he ſees his *brother* or *ſiſter* fall into: it proceeds from a *proud* heart, if a profeſſor fall, men are ready to ſay, I expected *no* other, I thought he was an *Hypocrite*, and ſo *farewell* he. No, thou ſhouldſt goe to him, and with *pitty*, and *love* labour to *beale* him; it may be when you *fall*, you will fall *lower*, and worſer then he. This is the nature of an humble heart.

12. He is glad to doe any ſervice for the Saints.

Another thing breifly is this, he is heartily *glad* of any *ſervice* he can doe for the *Saints*, he *rejoyceth* in any *ſervice* he can doe for the *leaſt* Saint; nay as he is glad to doe the ſervice, ſo he

earnestly *desires* that his service may be *accepted* of the Saints: he will *blesse* God if such a *Saint* will *accept* of such a *service*. There is the strangest word one of them in the Book of God (for ought I know) *Rom.* 15.30. I have oft wondred at it. *Now I beseech you brethren for the Lord Jesus sake, and for the love of the spirit*, you would thinke there were some great businesse, *that you strive together with me in prayer to God for me*. Why, what was the matter? *Paul* did never more *earnestly* desire their *prayers*. *That* I *may be delivered from them that doe not beleive in Judea, and that my service for Jerusalem may be accepted of the Saints*. For Jesus Christs sake pray for me. VVhy? He was going to *Jerusalem* to carry *money* to the *poore*. A man would think that *they* should be beholding to *him*, that *Paul* a *Preacher* would come, and bring it *himself*: but I beseech you for Christs sake pray that the *Saints* may *accept* of my *service*. O, God give *Parliament* men, and *great* ones that they may be *willing* to doe for the *Saints*, and to pray to God for the Saints *acceptance*. It is a great matter for the *Saints* to *accept* the service of the *Saints*.

13. He rejoyceth at the growth of grace in others.

The Thirteenth thing to know a *humble* heart by in his demeanour to the *Saints* is this, he *rejoyceth* much that *grace grows* in *others* though it doe *not* in *himselfe*, and he *rejoyceth* in the *good* that is done by *others*, though he can doe *none himselfe*. *Paul.* 2 *Cor.* 4. 13. *I rejoyce that ye be honourable, though we be beggars*. A *humble* heart rejoyceth, though he be the *least* of Saints, yet to see, such people *grow*, and to have *full* grace, and to *thrive* accordingly:

accordingly: a *proud heart* will *murmur*, and it is a ſigne of a *curſed* heart that doth not rejoyce in the *good* that is done by *another*, it is a curſed *belliſh* diſpoſition, in *Numb.* 11. We read how *Eldad* and *Medad* did Propheſie in the Campe, and they come to *Moſes*, and deſire him to forbid them, O ſay they, looke yonder, he is turned *Preacher* now. O, ſayth *Moſes*, *I would that all Gods people did propheſie.* Now there are ſuch a generation of men among us, that will not indure that any *good* ſhould be done but by *themſelves*, and if a poore man goe out of my Pariſh to another place for the good of his ſoul, I muſt *envie* the man, becauſe he would get more good: and others that have been *tradeſ-men* though they be men of *parts* and *breeding* in the *Army*, and elſewhere, yet if they have not the *languages*, though they teach the people glorioufly, yet we muſt crie them downe as *Aereticks*: whereas if God will doe good by uſing ſuch we ſhould *rejoyce*, if I *rejoyce* not in the good that is done by *another* in this *Congregation*, or in the *Armie*, or any *where*, as much as if it were done by my ſelfe, I am a *curſed*, *proud* man. Let us think of that.

Another thing, which I ſpake of before, is, that a *humble* heart, he can *love*, though he be not *loved*. As *Paul* ſayth: *Though the more I love you, the leſſe I be loved of you.* There is none but a *humble* heart that can love, when it is *not* loved. 14. He can love though he be not loved.

Laſtly, and ſo to make an end of this text, the demeanour of a *humble* heart to the Saints it is ſeen in this, he dares not meaſure *himſelf* by *himſelf*, nor *compare himſelf* with *himſelf*. You ſhall 15. He meaſures not himſelfe by himſelfe.

find

find that word. 2 *Cor*, 10. 12. *We dare not make our ſelves of the number, or compare our ſelves with ſome that commend themſelves:* but *they meaſuring themſelves by themſelves, and comparing themſelves among themſelves are not wiſe.* Man naturally is the *beſt judge* of himſelfe; only every man hath abundance of *ſelf-love*, whereby every man thinks in every poynt, *better* of himſelf then he is; and they think themſelves the *wiſeſt* people in the World, and that other people have no *braines*, and ſo *meaſure* themſelves with themſelves. Or rather thus, I have obſerved in *proud* hearted profeſſors (to their ruyne, unleſſe God work a myracle) that doe not *approove* their *hearts* to God, nor to the generality of the *Saints*, but meaſure themſelves by themſelves: they are *good* becauſe they *think* they are *good*, or elſe they will have two or three fawning *flatterers* by them that ſhall *commend* them, though all the World *condemne* them yet if they *approove* them, and *commend* them, they care not. Thereupon I have knowne ſome that have loſt all their *reputation* with all the Saints excepting only two or three that would call *black* white, and *white* black. You ſhall have a *great* man when he hath done an action, he will goe to his *Chaplaine* and ſay, is not this *well* done? and it may be he will *flatter* him in it. We are *all* ſubject to this, it is not peculiar to *one* alone. We ſhould make uſe of ſome *friends* when we have done an action that ſhould be joynt *judges* in it, and if they entertaine it for *good* we ſhould *account* it ſo, or elſe not for a *world*, and if theſe *condemne* us we ſhould hold our ſelves *condemned*:

bu

but beware of setting a few *creatures* like our *selves* to be *judges*: but to *approve* our selves before the *Lord*, and before the Generation of *Saints*.

And so you have heard the demeanour of the *Saints*, that they are *humble* in their carriage *towards God*, and towards *sinners*, and towards *Saints*. And so much for this text.

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Mount

Mount Sion,

OR,

The Priviledge and Practice OF THE

SAINTS.

By WALTER CRADOCK, late Preacher at ALHALLOWS Great, in LONDON.

HEB. 12. 22.

But yee are come unto Mount Sion, and unto the City of the living GOD, &c.

GAL. 4. 26.

But Jeruſalem which is above is free, which is the Mother of us all.

LONDON,

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Mount Sion,

OR,

The Privilege and Dignity

OF THE

SAINTS.

SERMON I.

Rom. 8. 4.

That the righteousnesse of the law might be fulfilled in us, who walke not after the flesh but after the spirit.



THE maine drift of the Apostle in this Epistle is to hold forth *justification* by *faith*, or by free *grace* without the *works* of the *law*. And in Chap. 7. The Apostle doth answer an objection. For they might say, what then shall we doe with the *law* if it cannot *justifie* us? There the Apostle tells us that though the *law* cannot *justifie* us, yet there are many blessed uses, both for *sinners*, and *Saints* to make of the *law*, of which I shall not now speake.

Now in this 8th Chapter the Apostle drawes this conclusion from what he had said before. *There is therefore* (from what I have sayd) it is

evident that there is *no condemnation*, there is no *damnation*, there is no *danger* of hell *to them which are in Christ Jesus*. Now he opens who those are, he sayth they are those *who walke not after the flesh, but after the spirit*. And he gives a reason of it in Vers. 2. why there is no damnation to those people. *For the law of the spirit of life in Christ Jesu, hath made us free from the law of sin and of death*. Now he amplifies that in Vers. 3. *For what the law could not doe in that it was weake through the flesh, God sending his owne son in the likenesse of sinfull flesh, and for sin, condemned sin in the flesh*. As if he should have sayd: thus it comes about that we are now *free* from the *law*, and that there is no *damnation* to us, because sayth he, that God hath sent his son in the likenesse of sinfull flesh, like one of us, and he hath *fulfilled* the *law* of God, and condemned sin; therefore there is no *sin* to *condemne* us, nor no jot of the *law* that is not *fullfilled*: therefore we are just, and righteous, and cleare. *There is no condemnation to them that are in Christ Jesus*: For God hath sent his son to condemne sin, *&c.*

Now in this fourth Verse it is more particularly expressed. *That the righteousnes of the law might be fulfilled in us, who walke not after the flesh but after the spirit.*

I shall not orderly goe over, to shew the Coherence distinctly, as I might; but breifly as I can, come to those lessons that the Lord is to teach us.

That the righteousnesse of the Law might be fullfilled in us, &c.

There

There are in the words two things,

Here is a great *priviledge* as any can be, to have the *righteousnesse* of the *law* fullfilled in us.

And here are secondly the parties that have the benefit of this priviledge *Those that walke not after the flesh but after the spirit.*

Concerning the priviledge, to understand the words a little. *That the righteousnesse of the law might be fulfilled in us.* That the *law* might be fully *satisfyed* in poynt of *righteousnesse*: that the *law* might have such a righteousnesse, which indeed the law requires, that it might have a *full*, and compleat righteousnesse in us. So that breifly these are the lessons which I shall open from hence, which I desire that our souls may feed upon.

First, that

The law requires of every man a righteousnesse to fulfill it.

Or that

Every man is bound to get him a righteousnesse to fulfill the law of God.

Every man is bound to *fulfill* the *law* of God. That is one thing.

The second lesson will be this, that

The law is perfectly fulfilled or satisfied in all true beleivers,

And thirdly, that

All those that are true beleivers (or that have these priviledges) *they are those that walke not according to the flesh, but according to the spirit.* These are the three lessons I shall speake of.

I say

I say first,

Doct. The law requires a perfect righteousnesse. *The law requireth a righteousnesse from every man, to fulfill it.*

Or, *Every man is bound to fulfill the law of God.* That is the first thing. The grounds of that are these, I shall but touch them.

Reas. 1. From Gods soveraignty. First, because that *God* made man, man was his *creature*, and the Lord was his *soveraigne*: and when God made all Creatures, you know hee made *Lawes* for them; hee made a *Law* for the *Sunne*, and *Moone*, and *Starres*, &c. and every thing goes according to the *law* that God determined for it. Now when God made man, (who was but his creature though he were a more excellent creature) he made a *law* for him, this blessed *law* of God which is in his booke here, the Covenant of *works* as it was sometimes called: therefore as all other *creatures* were bound to goe in their course, and keep their peculiar *laws* that God layd on them, so man also was bound to keepe the *law* of God that God made for him.

2. From mans covenant with God. Another thing is this, that besides the soveraigntie of God, that might impose a law upon him; there was secondly a *compact* between God, and man, and so there was a kind of *bargaine*: for God layd that law upon man, and *Adam* as a *publike* person he undertooke to keepe that law by a *contract*, or *bargaine*. If God (as it were) had had no right before to lay it on him, yet now man undertooke it, by way of *bargaine* to keep the law of God. *Adam* first did it, and might have done it: and afterwards the people of Israell professe to doe it. *All these words we will doe*; we will keepe them.

them. That is another reason whereby it appeares that *every* man, and woman in the World is bound to *fulfill* the *law* of God.

Thirdly, another thing is this, if you consider what there is that might *free* a man from *keeping* a *law* that is layd upon him, you shall see that there are none of those things that can help him in this. As

3. Nothing can exempt man from it.

First of all, our *laws* many times are *repealed*; and that law that a man was bound to keepe a few yeares agoe, he is bound to protest against now, as the *Service-booke*, the *common prayer*, *&c.* There is that penaltie now for *using* it, as there was for *not* using it a few yeares since: now it is not so with the law of God. *Heaven and Earth shall passe away, but one jot or tittle of the law shall not passe.* That law is an eternall law, there is no repealing of it.

1. It is not repealed.

Then Secondly, you know *Judges*, and *Law-givers* among men, may be *corrupted*, and *bribed*, and may be brought to *dispense* with their *owne* laws, nay sometimes to goe *against* their owne *laws*: but God is a just God. and when his owne son, the son of his love did take upon him to be borne *under the law*, and to be a *suretie* for man, he endured the smart of the *law*, and was dealt with, as if he had been another.

2. The Law-giver cannot be bribed.

Then there is no *evasion*, or *escaping*: among men there is. If a man breake the law, and goe into *another Countrie*, he is cleare, and *free*: but here is no *escaping*, one cannot goe away. *Whither shall I goe from thy presence*, sayth David, *where shall I hide my selfe from thee?* A man can goe no where but the law of God will be on him. So that

3. There is no escaping.

Psal. 139.

every

every man, and woman in the World are still *bound* to *fulfill* the *whole* law of God, or to get a *righteousnesse*, a *perfect* righteousnesse to *satisfie* the *law* of God.

3. Wayes to fulfill the law.

Now there are but three wayes in the World to fulfill the law of God.

1. In a mans owne person.

Eyther a man must doe it in his *owne person*, as most men doe, (besides *Papists*) more or lesse; they will goe and doe their *best*, and doe the *good*, leave the *evill*, and performe *duties*; and they think by their doing to keepe the law.

2. By suffering.

Or else secondly, by *suffering*, that is, partly in *this* World; and afterwards in *Hell*: for that is the businesse of *Hell*, for *Hell* is nothing but the place where people are *fulfilling* the law of God. What doth *Caine*, and other wretches doing in hell? They are *paying* the *debt*, *fulfilling* the law of God to *eternity* by *suffering*, becaufe they did not fullfill it by *doing* while they were here. That is the reason that they are in Hell for *ever*, becaufe they can *never* pay the *debt*, therefore they must abide there for *ever*: for if it could be supposed that they could give a compleat *righteousnesse* that might *satisfie* the law they should stay in Prison no longer, they should be in Hell no more.

3. By Jesus Christ.

Then thirdly, there is another glorious way, that is, in *Jesus Christ*, Jesus Christ he hath *kept* the *law*, and *perfectly* fulfilled it, now a man by *beleiving* in Jesus Christ, and by being *unyted* to him, and *married* to him, that in his *owne* person hath *fulfilled* the law, being married to him, whatsoever he hath, is yours, and whatsoever *he* hath done, it is as if it had been done by *you*, all shall be *imputed* to you, and so the law of God may be *full-*

filled in *you* perfectly and you ſhall never goe to *Hell*, and have nothing to doe, or to ſuffer in that kind. This being premiſed breifly: the uſe of this may be twofold.

Uſe. The vanity of thoſe that goe about to keepe the law.

Firſt, to ſhew you what a *vaine*, and *fooliſh* thing it is for a man to goe about to *keepe* the *law* of God in his *owne* ſtrength or in his *owne* perſon: for you to think to *ſave* your *ſoules*, or to *fulfill* the *righteouſneſſe* of the *law* by your owne doings: Beloved it is a great matter to bring poore *ſinners* to be *awakened*, to *ſee* their ſins, or to break off their courſe in ſin. For there are many *drunkards*, and *ſwearers*, and *jearers* of Religion, and *prophaners* of the *Lords* day that ſit as *ſots* all the yeare and are never *awakned*: but generally when men are *awakened* out of their *ſins* this is the *reſolution* of all man kind, of every man, none excepted, unleſſe God have mercy on him; he is ready to ſay, I ſee I am in a *damnable* way, and this courſe will bring me to *hell*, by the grace of God I will turne over a new leafe, and now I will heare *Sermons*, I was wont to *jeare* at them, and I will get me a practice of piety or ſome other good Book, and I will have *prayers* in my houſe, and I will be *drunke* no more, and *ſweare* no more; I will be a new man, I will *avoyd* that which is *evill*, and *doe* that which is *good*. And marke it, this is more naturall to man then ſin: it is more *naturall* to man to be *righteous* then to be *ſinfull*: becauſe he was righteous *before* he was ſinfull. The liquor that is put *firſt* into a veſſell, the veſſell keeps the *taſt* of that longer then of any that is put into it afterwards. Now God at *firſt* made man *righteous*, and man is more apt to

Sinners awakened labour to fullfill the law.

fall to that kind of righteousnesse, then to any sin. And this is the great *misery* of people, every one in some fashion or other, this is his *businesse* he goes about to *fulfill* the law of God in his *owne* person: and there you shall have one *praying*, and another *crying*, and another keeping so many *fasts*, and dayes of *humiliation* upon humiliation: and the end of all is, if men had eyes to see it, his endeavour is to *fulfill* the *law* of God; he endeavours to *scrape*, and to get up a *righteousnesse* to *pay* the *law* of God.

You cannot conceive, and comprehend how subject you, and I, are to this misery; and how this is in your very bones (as it were) and I feare truly it is the greatest part of your *Religion*, and the most of your *profession* is nothing but to endeavour to get a *righteousnesse* to *fulfill* the *law* of God, though some doe it in a *closer*, finer way then others.

No man can fulfill the law by doing.

Now I beseech you consider this word, lay downe this throughly in your hearts, that it is a *vaine* thing so to doe, and who would goe about a vaine thing, a thing that he shall never bring to *perfection*? For it is not every *patrie* righteousnesse that can *fulfill* the law of God. It is not ten thousand *fastings* that can fullfill the law of God; it is not *praying* in your familie three times a day that can fullfill the law. I speake not against these things in their right way, and course: but all will not doe in this respect; for if you faile but *once*, if you miss but one farthing you are gone, if you have but *one* bad *thought* in all your life you are lost. Therefore I would have you despaire of getting

getting by your owne *doing*, and *suffering*, any righteousnesse to *fulfill* the law of God, never goe about it. No wise man will goe, and buyld a *Castle* in the *ayre*. It is reason, and argument enough in any *naturall* businesse to make a man desist to tell him it is a *vayne* thing, it is a worke that will never come to *perfection*, therefore desist, and give over, and thinke of some other course. VVhy should we not prevaile in *spirituall* things, as well as in *naturall*? Let every man lay downe this for a certaine truth, for a certaine conclusion in his soul, that I were as good be a *sinner*, as a *righteous* man in my *owne* person in respect of *fulfilling* the law, I am sure I shall never doe it; but as a snowball, the more it is roled the bigger it growes: so the more you goe on, and indeavour to get a *righteousnesse* to fulfill the law, the *further* off you will be: for as I said if you faile but *once* you are guiltie of *all*. And as you cannot reach it by doeing, so not by suffering: for what men have mist in *doing* they shall be *suffering* to all eternity in hell: but the *law* is so *holy*, and *God* is so *glorious* whose law you have broken that when you have suffered *millions*, yet the *debt* will be still unpaid. Therefore who would be so *mad* (as *Paul* calls the Gallathians mad Gallathians; *VVho hath bewitched you?*) It is a kind of *madnesse* for any man to attempt in his *owne* person, by *doing*, or *suffering* to *fulfill* the righteousnesse of the *law*, or to *justifie*, and *save* his *soul*.

Nor by suffering.

You will say, we grant it is true, and therefore the *Papists* are much to blame, that labour to be *justified* by their works. They are so, and so are many

Many seek to be justified by works besides Papists.

many *others* much to blame besides them; and *blessed* is that man, or woman among you, whosoever it be, that doth not in some measure in his *owne* person endeavour to make up his *owne* righteousnesse. It is a thing that sticks nearer to you then you are aware of: though it may be at sometimes you see *Christ*, and *justification* by him clearly, yet at other times you know how many *pangs*, and how may secret *glances* we have at our *justication* by our *owne* works: take notice of the *vanity* of this. That is one word.

Use. 2. It should move us to come to Christ,

Secondly, me thinks this should move you above all things in the World if it were considered, and O that the Lord would be pleased yet to open your eyes while it is called to day: I say this should be one of the greatest *motives* in the World to *come* to *Jesus Christ*, to *get* into Christ, to *receive* Jesus Christ and in *him* (as I shall shew after) you shall have a *righteousnesse* that hath *fulfilled* the *law*. Let every man say, I see here is a *law* that God hath layd upon me, I am subject to it, and this law must be *fulfilled*, there is no helpe for it, *every* man is bound to it, he must have a *righteousnesse* to satisfie the *law*, Heaven, and Earth shal passe away rather then that shal not be. Now there are but three ways to fulfil it: either in mine *owne* person here: or to *suffer* for ever in hell: or else to *beleive* in, and *receive* another that may doe it for me. Now we neyther by our *doing*, or *suffering* can get such a *righteousnesse*, that is cleare: therefore there is but *one* way, that is, in *Jesus Christ*, there is a *perfect* righteousnesse in him, he hath *fulfilled* the *law*; get into him, and be *one* with him,

him, and then we shall be able to say perfectly with Paul, *That the righteousnesse of the law might be fulfilled in us that beleive*, and are in Jesus Christ. There is but that *one* way; now when there is but *one* way, me thinks there needs no *deliberation*, or *consultation*. In Worldly things when there are *diverse* wayes, and courses that a man may take, he will *consult* with his friends, *which* to take, *this*, or *that*, or the *other*; but when there is but *one* way there needs no *consultation*. So if there were *two*, or *three*, or *many* wayes to *Heaven*, we might *consult* which way to take: if there were as many wayes, as you imagine, and make in your owne heads. if *Antinomianisme* were the onely way, or *Presbyterians*, or *Independents* were the onely way, men might *demurr*: but in Gods language there is but *one* way, and that is the *way, the truth, and the life*: Jesus Christ is the *way*, goe out of that, and you *wander* for *ever*; he is the only *sacrifice*, miss that, and there is no *more sacrifice for sin*. There is but this *one thing necessarie*; there is no other way in the World but Jesus Christ, there is *no other name under Heaven by which you can be saved*.

Where there is but one way there needs no deliberation.

Therefore we should doe in our condition just as a man that were fallen into a great *pit*, that were full of *stones*, and *snakes*, and *serpents*, and *fire*, and all that we can imagine to be terrible, and miserable, and there comes a man, and casts a *rope* into this great, deep *pit*; you need not perswade the man to lay *hold* of it, he would presently *catch* at it as soone as it comes. Why so? Because he knowes he is in a *miserable* case, and there is no

other

other way to help him but that. We are fallen into such a *pit*, where there are *snakes*, and *scorpions*, and *serpents*, & *fire*, the *sting* of *sin*, the *curse* of the *law*, the *wrath* of *God*, we are in the pawes of the *Devill*, we are in a manner in *hell* already: and God hath sent his *son* Christ, and hath put *righteousnesse* in him, and he hath let down this *rope* that poor sinking miserable creatures might lay *hold* on it. Therefore what shall I say to you but this. I beseech you stand not *trifling*, and *dallying*, and *whyning*, and goe to this Preacher, and say, *what* shall I doe Sir? and to that Christian, *what* course shall I take? as though there were *many* wayes, and you had choyce of things. What shouldest thou doe, but *studie* Jesus Christ throughly, and roundly, make a *worke* of it, or else thou wilt be *damned*. There is no *other way* left, there is no *other meanes* to be had: God will not abate *one* farthing token, the *law* must be *satisfied*: as the people of Israell in Ægypt when they made *brick*, they must bring in such a *number*; so the law must be perfectly *satisfied*, and thou art not able to doe it by *doing* here, or by *suffering* in hell: therefore what shall I doe? *Receive* Jesus Christ, *studie* Jesus Christ, and *resigne* thy selfe wholly up to Jesus Christ; and stand not trifling, and dallying, till thou goe to the *Devill* in hell, as many doe. if there were twenty wayes to Heaven, God might say, I wonder not that yonder people stand *musing*, and *consulting* a twelve-month together: but when there is but *one* way, and yet people stand mopeing, it is that that angers God.

There-

Therefore remember that in *Zephan.* 2. 1. *Gather your selves together before the decree bring forth: before the day passe as the chaffe, &c. Seeke yee the Lord*, &c. Gather your selves together. He doth not meane in *companies*, as you use to meet in the *Guyld-hall*: but the meaning is, when he sayth *gather your selves together*, that man is a *worried* creature, a *shattered* thing, as *Solomon* sayth. *The eyes of a wise man are in his head, but the eyes of a foole are over the World.* There are abundance of men that have their *understandings* goe in the World *this* way, and *that* way; but *gather your selves together.* How? To *get* into Christ: you heare that there is *no righteousnesse* but his will serve the turne, gather your selves to *studie* Christ, to *obey* Christ, to *receeve* Christ, to *love* Christ, and to *resigne* your selves to Jesus Christ, in whome there is a perfect *righteousnesse.* That is one lesson you should desire the Lord to teach you hence.

The next lesson is this, that

The righteousnesse of the law is fulfilled in all true beleevers.

Doct. 2. The righteousnesse of the Law fulfilled in all true beleevers

Sayth the Apostle. *That the law might be fulfilled in us. In us*; we are not to understand it *personally*, as though any *Saint*, though it were *Abraham* himself, were able in his owne *person* to fulfill the *law*; but the meaning of it is, in respect of the *union* that we have with *Jesus Christ*, who is our *Husband*, and our *head*. The law is perfectly *fulfilled* by *him*, therefore it is perfectly *fulfilled* by *me*, because I am *united* to him. The law is not perfectly *fulfilled* by me, because I doe *more good*, or doe *lesse evill* then another, but only the law

is

is *fulfilled*, and hath reason to be *satisfied*, because I am *married* to one that hath done it, and that perfectly.

Now you shall see diverse Scriptures that hold it forth blessedly. As those phrases that you have in *Gall.* 2. the latter end, where it is sayd we are dead to the law. *I through the law am dead to the law I am crucified with Christ, I am dead to the law.* What is the meaning of that? That is, I am *dead* to the *law*, as it is a *Covenant* of works, the law hath no more to doe with me then the *Lawes* of *men* have to doe with a man that is in debt when he is *dead*, when he is *dead* he is *free* from it. So the law is *paid* by Jesus Christ, it is fully *satisfyed*, I owe not one farthing, or farthing worth to the law: *I am dead to the law.* And so in Rom. 7. You know, how by the comparison of a man, and his wife, we are said to be dead to the law of God. The meaning is not as though the *substance* and matter of the law were not *eternall*, and a rule for all Saints, doubtlesse it is in the *New* Testament as well as in the *Old*: but the law as it is a *contract*, a *bond*, a *bargaine*, as it is a *Covenant* of *works* betweene God, and us, it is *perfectly* fullfilled by Christ, and we are *dead* to it, we are *free* from it, or *delivered* from it. And that is the reason that in *Heb.* 12. It is sayd, in *Mount Sion we are come to the spirits of just men made perfect.* That is, not of *just* men *personally*, just in their dealings, though that follow in a sort: but the meaning is, that every Saint that is in Jesus Christ is perfectly a *just* man, or a *just* woman, by reason of their *marriage* with Jesus Christ, who hath obtained a perfect *righteousnesse*, or

We are dead to the law as a Covenant of works.

or *justice* for them. So in Rom. 3. You have there also a blessed place, where the Apostle sayth we are saved, not only by the *mercie* of God, but by his *righteousnesse*. Therfore it is three times repeated, we *are saved by the righteousnesse of God*: and againe by the *righteousnesse*, and againe in Vers. 26. the third time; *to declare I say at this time, his righteousnesse*. What is the righteousnesse of God? That is, sayth he, that *he is just, and a justifier of them that beleive in Jesus Christ*. It is *just*, and *righteous* with God to *save* people that *beleive* in Jesus Christ. Why so? Because Jesus Christ hath *fulfilled* to a tittle all the law of God for them.

Use. 1. Upon what our Justification is built.

I shall give you but one word of Use, and leave the reasons, and the further inlarging of it till the afternoone. And the word that I desire to make knowne to you from the Lord is this, to instruct and helpe you a little to understand where your *righteousnesse* doth lie, or upon what your *Justification* is buylt. For this is the *misery*, the generall *misery* of most Christians that they *mistay* their *justification*: they doe lay it partly upon *faith*, and partly upon their *sanctification*, and *holynesse*. And that is the reason that when a poore soul, it may be, is *tempted* to some *sin*, and hath some strong *lust* he looseth his faith, and his assurance, and his peace of conscience: because he grounds his *saintship*, and his *justification* upon his *holinesse*. Now Beloved this is it that I would desire the Lord to bring you, and me to, to know that I am a *just* man only by the *righteousnesse* that is in *Christ* that the *law* is *perfectly fulfilled* for *me* by Jesus

Christ, and not *partly* by *him*, and *partly* by *me*, but only and perfectly by him, and I am called *just*, but only *at*, or *because* I am *united* to him that hath gotten a perfect *righteousnesse* for me.

Then let me build my *Justification* upon that *only*; and not upon *what* I am, not upon my *temper*, or upon my *graces*, or my *gifts*, or the like. Take heed of that, but let it be built wholly upon *Jesus Christ*, his *death*, and *resurrection*. *He was delivered for our offences, and raysed againe for our Justification.* Let us build upon that, that we may come to this temper, once to have our *justification* in a *stock* clearely in Jesus Christs hands, that when we doe *good* we may not imagine that we are a jot the more *justified*, or when we *fall*, or *faile* in good we may not conceive that we are a jot more *justified* then before, that though one day we have our hearts *inlarged* to doe good, and to do more good in *one* day then it may be we did in a *month* before, yet this goes not to the *stock* of my *justification*; I am not one jot the more *justified*: and sometimes God leaves the *flesh*, and the *remnants* of *sin* that *foile* us, I will *mourne* for it, and be *humbled* for it, as a *transgression* against my *father*, but I am not a jot more *unjustified* then I was before in the sight of God: in regard of the *Covenant* of *works* that *Christ* hath *fulfilled*. So thus I would have you doe as your Merchants, and Trades-men in your Citie, you have a certaine *stock*, that you lock, it may be, in an iron chest, and that stock is the *quicke* as you call it, and you have besides so many *pounds*, or so many *hundreds* that you turne, and wind about, through all the year, as you have occasion;

We are not more or lesse justified by the good, or evill we doe.

occaſion; but from the *ſtock*, the *quick*, you will not lay any thing *out* of that, you will not *touch* that, but lay out in *expences*, and wind, and turne the *reſt*. Juſt ſo I would have it with you, that ſeeing *juſtification* is *only* buylded on *Chriſt*, and I have the *word* of *faith* to certifie me of it, and the *ſpirit* of faith to ſhew it me within; I would not have my *good* or *evill* to be an *ingredient* into that, but leave that as a *ſtock* clearly in the *hands* of *Jeſus Chriſt*. Or as we ſee a *maid* or *woman* that *ſpins*, ſhee holds *one* hand *ſteddie*, and turnes *about* the wheele with the *other*: ſo our *juſtification* we ſhould hold it *ſteddie* for it is not buylt at all upon *any* thing that is in *us*, but let us *turne*, and wind the reſt, that is, *ſanctification*, we muſt *ſtrive* againſt *ſin*, and *mourne* for it, but leave *juſtification* wholly to *Chriſt*, for it is not *buylt* on *me*, but is only by the *death*, and *reſurrection* of *Chriſt*. Therfore as Chriſt ſayth. *Luke* 17. When we have done all the good we can, *ſay we are unprofitable ſervants*. I have not gotten one *farthing* to day, nor in all my life to helpe to *fulfill* the *law* of God, or to helpe to my *juſtification*, that is only in the hands of *Chriſt*, that is my *quick*, my *caſh*, my *ſtock*, and when thou *faileſt*, and ſeeſt *luſts*, and *pride*, and *wantonneſſe* ariſe in thee, ſay this hath no influence to *binder* my *juſtification*, it is no ingredient into that, that is buylt upon another thing, it is wholly in *Chriſt*, and his *righteouſneſſe*: he hath *fulfilled* the law, and I am *juſt* by *marriage*, and by *unyon* with him. Therefore I will goe and take my *ſins*, and *mourne* for them, and deſire God to *cleanſe* me from them: but I muſt hold

the *quick* still, hold *justification* untouched, and *unshaken*, and unmovable in the hands of *Jesus Christ*. I shall leave the inlargment of this, and other things till the afternoone.

* * †

SERMON

SERMON II.

Rom. 8. 4.

That the righteouſneſſe of the law might be fullfilled in us, who walke not after the fleſh but after the ſpirit.

THere are three Leſſons that wee ſhould learne from theſe words. The firſt is implied, that

The righteouſneſſe of the Law muſt be fulfilled,

Or

Every man is bound to fulfill the Law of God.

That we have already done with.

Secondly, that

The Law of God is perfectly fulfilled in all true believers.

Thirdly, that

True believers are they who walke not after the fleſh, but after the Spirit.

We made ſome entrance upon the ſecond, that

The

The righteouſneſſe of the Law is fulfilled in all true believers.

I ſpake a little of this, and ſhall adde ſomething farther to what I ſaid, if God will.

The righteouſneſs of the Law fulfilled in every true believer; not perſonally

The righteouſneſſe of the Law is fulfilled in every true believer.

Not *perſonally*, as I told you: for there is no Saint, no not *Abraham* himſelfe that can ſay the *righteouſneſſe* of the *Law* is fulfilled in *me*, that is, *perſonally*; that I have walked ſo the *Law* is *ſatisfied* by my walking. But the righteouſneſſe of the law is fulfilled in us, not *perſonally*, but in us by reaſon that *Chriſt*, and *we* are *one*: and he is made righteouſneſſe to us, 1 *Cor.* 1. 30. *He is made of God to us, wiſdome, righteouſneſſe, ſanctification, and redemption.* Then whatſoever Chriſt is, or hath, it is ours. Therefore ſaith the Apoſtle; *The righteouſneſſe of the Law is fulfilled in us.* He doth not ſay, it is fulfilled in *Chriſt*, though that be true, but he takes the boldneſs to ſay, it is fulfilled in *us*, by vertue of our *union* with Jeſus Chriſt. So in *every* true Saint or believer, the *righteouſneſſe* of the law through *Chriſt* is perfectly *fulfilled*. The *weakeſt* Saint, if he be a *true* Saint, he hath *perfectly* fulfilled the *law* of God, he hath perfectly ſatisfied every *demand* that the law can make; he hath perfectly *paid* every penny worth of debt that he oweth to the law, the weakeſt Saint, it may be a *poore* Saint that men can ſee nothing but *corruption* in all the *day*, and all the *weeke*, and all the *years* long almoſt, yet that man, if he be a *true* Saint, though he be *weak*, hath *perfectly* in *Chriſt* kept the *law* of God, and is a juſt man, and the *law* of God cannot come upon him no

but by our union with Chriſt.

The weakeſt Saint in Chriſt hath ſatisfied the Law.

nor the *Sergeant* the Devill to *arreſt* him for one *penny* or farthing, becauſe he can ſay as *Paul* ſaith here; *The righteouſneſſe of the law is fulfilled in us.* Therefore that is the reaſon, as I told you, that *Paul* ſaith, *I am dead to the law*, that is, I am as *free* from the law as a man that is *dead*: when a man is *dead* the *law* goes no *further* on him. So it is ſaid we are *delivered* from the law, and *freed* from the *law*. And that is the reaſon alſo that the Apoſtle three times in one Chapter puts our ſalvation upon the *righteouſneſſe* of God; he ſaith not by the *mercie* of God, though that be true, there is infinite *mercie*, but ſaith he, that God might *declare his righteouſneſſe* in Chriſt to ſave us. It is a *mercifull* thing for God to *give* us *Chriſt*, and to give us *hearts* to *know* that Chriſt, and to *believe* in that Chriſt, it is infinite unſpeakable *mercie*. But now that wee are in Chriſt, and united to him; as there was *mercie*, ſo it is *righteous*, and juſt with God to ſave us, becauſe we are *righteous* perſons. Miſtake me not, I ſay, *every* poore Saint *through Chriſt* is a *righteous* perſon, a *juſt* man. I ſay in and through *Chriſt*, he hath taken away all our *ſins*, and forgiven all our *iniquities*, Coll. 2. So that when God *ſaves* believers, he doth not only *ſave* them out of *mercie*, but out of *righteouſneſs*, he can doe no otherwiſe: therefore it is three times over, *his righteouſneſs*, *his righteouſneſs*, *his righteouſneſs*, Rom. 3. And that is a bleſſed word in *Heb.* 12. *Yee are come to the ſpirits of juſt men made perfect.* I doe not conceive that it is ſpoken of the ſpirits of men in *heaven*, as many doe, and no wonder they miſtake: for I did ſo for many yeares. That place it looks ſo like *heaven*, that

In Chriſt we are ſaved by Gods righteouſneſſe as well as mercy.

that I tooke it for heaven it self; *Yee are come unto mount Sion, to the generall assembly, and Church of the first borne, and to the spirits of just men made perfect.* A man would think it were *heaven* it self: it is called *heaven*, but it is nothing in the world but the glorious estate of the *Saints* in *Jesus Christ* under the *new Testament*, as you may see afterwards.

Therefore as Christ saith, let this word sink into your hearts, that if thou be a right believer, thou art as *perfectly just* and *righteous* through Jesus Christ, as if thou hadst never *sinned* against the *law* of God: not by thy *own* righteousnesse, but by the righteousnesse of *Jesus Christ*. For what can be said more? saith the Apostle, *The righteousnes of the law is fulfilled.* He doth not say we have a peice of it, but it is *fulfilled*, that is, to a *jote*, or *tittle*; the law cannot say, *black is thine eye*, because Christ hath paid and done all that it can demand.

Now to give you a word or two of the grounds, or reasons, to help yon to believe this truth, to shew you how it comes about. It comes about three wayes, I meane it will be cleare to you three wayes, if you consider three things.

Reas. 1. Christ a publike person.

First, You must consider that Jesus Christ, which is our suretie, he was sent of the Father, out of his love as a publike person to fulfill the law of God, by doing and suffering as a *publike* person. There is much comfort in that. Beloved, you can never throughly understand your justification, unlesse you study the first *Adam*, what kind of person *Adam* was, as you may see in *Rom.* 5. Now the Lord Jesus, he came as a *publike* person, and *he was delivered for our offences*, as it is said, *Rom.* 3. *ult.*

he

he did die for our ſinnes. That is one thing.

Now the ſecond thing that demonſtrates this to us, is beſides his *dying*, and that as a *publike* perſon, there is a *union* made between every poore *believer* and Chriſt, as really as between *Chriſt* and his *Father*. Indeed it is called in Scripture a *marriage*; becauſe as in a marriage all the *wealth* of the *husband* is the *wives*, it becomes hers, and ſhee hath a *right* to it after marriage: So all that is in *Chriſt* becomes *ours* by this *union*. But it is a more *reall* union, a *cloſer* union by far then that of marriage: it is compared to the union between the *members* and the *head*. Now by this union, that you may read of in *Joh.* 17. all that is *ours* becomes *Chriſts*, and all that is *Chriſts* becomes *ours*. There are two things. 2. From the union between Chriſt and believers.

Then thirdly, we finde that God the *father*, to whom the debt was owing, and whoſe law this was that we muſt ſatisfie, he acknowledgeth *ſatisfaction*. And what can we have more? God the *father* acknowledgeth that his *Son* hath *ſatisfied* the *law*, and therefore we are freed. Now he doth acknowledge it three wayes. 3. God the Father is ſatisfied, which appeares

Firſt, You ſhall have it *Mat.* 17. compared with 2 *Pet.* 1. For *Peter* is much in it, *we follow not deviſed fables*, but we come to ſpeake of the voyce in the Mount, *This is my beloved Son*. As if he had ſaid, This is one maine peice of the Goſpel, we heard a voyce when we were with our Maſter in the mount, ſaying, *This is my beloved Son, in whom my ſoule is well pleaſed*. That for his perſon. 1. by Gods own teſtimonie.

Then a ſecond thing that did ſhew that he was *ſatisfied*, was by ſuffering Jeſus Chriſt after he was *arreſted*, 2. Chriſt is out of priſon.

arrested, and in *prison* for our debt; for Christ was in prison for our debt; he was arrested, and that according to law, he was brought into prison, and all our suits were clapped on his back; all our *executions* and *outlaries* were layd on his shoulders, and then the Father let him *out* of *prison* being our suretie. If he had not payd our debt, he had not come out of prison, but now the Father lets him *out*, that is, the Father suffred him to *rise* from the *dead*. Therefore we finde that our *justification* is layd more upon the *resurrection* of Jesus Christ, then upon his *death*; as we see in *Rom.* 4. 25. *who was delivered for our offences, and raised againe for our justification*; that is, he did *die* for our *sins*, and was *raised* againe for our *justification*. And in *Rom.* 8. *He that spared not his own Son, but delivered him up for us all, how shall he not with him give us all things? who is he that condemneth? it is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* That is, his *dying* for us did *satisfie* the *law*, but that did not *justifie* us, untill we see that he was *risen* againe; and then we see that all the *debt* was paid, because our *suretie* is gotten *out* of *prison*. Therefore *justification* (I meane the knowledge of it at least) principally ariseth from Christs *resurrection*. Now when I see Christ is *risen*, and is gone *abroad*, he is gone out of the *grave*, and gone to *heaven*, I know that the *law* is *fulfilled*, and the *Father* is *satisfied*, and the *Sergeant* the *Devill* hath nothing to arrest me for, all is *satisfied*, all is cleare.

3 Thirdly, and lastly, I know God the *Father* is *satisfied*: for the *law* it is God the Fathers *Writt* that he

Christ is gone into heaven.

he had against us; and now we see that all is payd, not onely because our suretie is got *out* of *prison*; (for so a man may doe that hath not paid a debt) but because when he was out of prison, he *ascended* to his *Father*; and the *Father* made him sit at the *right hand* of God in the glory of Majesty on high, and he hath given him *power*, and authoritie to *rule* the *world* till the day of *Judgement*. Now in that the *Father* hath given the *Son* that *honour* and respect in *heaven*, as to come and *sit* at his *right hand*; wee may see it was not a *breaking* of prison, but a *reall* paying of the debt, and a *fulfilling* the law, before he could come there. This may give a little light how the *righteousnes* of the *law* is *fulfilled* in us through *Jesus Christ*.

Now the use of it, I named in the morning, I was not able to expresse it, neither can I now fully utter it, I beseech you consider the more of it.

Use 1. To learne the ground of our justification.

The first use we may make of it is this, that you should learne from what I have said, where your *justification* doth lie, your *justification* doth not lie, or is not built upon any thing that is *in* you, or that is *done* by you, or that you may *hope* to doe hereafter; you are not *justified* by your own *personall good*, or *unjustified* by your own *personall evills*, you are not one jote the *more* just when you have done all the *good* you can in the world, and you are not one jote the lesse just when you have committed all the *weaknesses*, and fallen into all the *frailties* that a Saint can fall into; because your *justification* is *built* onely upon *Christ*, and upon what he *did*, and *suffered*; My *justification* is built upon the *death* of Christ, and his *resurrection*, he hath *fulfilled*

the *law*, and he hath paid the *debt*, and he is *out* of *prison*, and the *Father* is *satisfied*: here is my justification; and I believing this I am happie.

Men build justification upon something in themselves.

Now you shall find that you lay a great part of your *justification* upon something in your *selves*, therefore when you are *enlarged* in *good*, you think you are *more* justified; and when you fall into *sin*, you think you are more *unjust* then you were before, and you look *strangely* upon God. Now the Lord hath put it out of our hands. *Adam* should have been *justified*, by that that was in *him*, and that should have been *done* by him: but blessed be God, he would not *trust* us with that good any more, but hath put *all* in the hands of *Jesus Christ*, and there is the whole *foundation* of our *justification*. Therefore it is not for a Christian to come, and say, O Sir, I feare I am no *childe* of God, I feare I shall prove an *hypocrite*, why so? because I finde so much *sin*, and so many *lusts* in me. It is very well that you *find*, and feele *sin*, and that you *mourne* for, and *strive* against sin, but that therefore you should thinke there is a *flaw* in your *justification*, that you should make any good that is in you a *prop* to support your *justification*, or any *evill* in you a thing that might *crack* your *justification*, this is Popery. My *justification* depends not on this, that I am justified the *more* when I am *strong*, or *less* justified when I am *weak*; but whether I be *weak* or *strong*, whether I doe *much* or *little* for God, whether I give *thanks*, or be *humbled*, seeing Christ is *dead*, and *risen* againe, I am *justified*, that is still *intire*, because it is not built upon *me*, but wholly upon the *death* and *resurrection* of *Christ*.

In

In the 4th of the *Romans*, *Abraham* is laid down as a patterne of believing, *Abraham* had the word of faith; *So shall thy seed be*, and without *hope*, or *reason*, or any thing he *believed*; that is, he cast himself on that *word*; so it is said he was *justified without works*. What a strange thing is that? for it is impossible that there should be *true* faith, but that all *good works* should in some measure follow after: but if wee speake properly, and look to the thing as it is in it self, how a man is *justified*, he is justified wholly *without* works. *Abraham* did many *good* things, he offred his son *Isaack*, and he *relieved* his kinsman when he was in misery, and did *teach* his *familie*, and *relieved* the King of *Sodome*, he did many good works. Though these good works did *justifie* his *faith* to the *world*, that they knew he was a *believer* by it, and he himselfe did know it by it, yet never a one of these were an ingredient into the justification of his person, that was by the *righteousnesse* of *God without* works. *Abraham* how justified.

Wee must get good works after. This is the rule of the word; *Charge them that believe to maintain good works*; that is, after they believe, charge them to *avoyd* the *evill*, and to *doe* the *good*, and to *abound*. But for the poynt of *justification*, which is the maine thing for your soule, and mine to feed on, that is *built* on *another* foundation, upon the *grave* of Christ, and upon the *death* of Christ. Therefore you shall find those speeches of the Apostle *Paul* when he speaks of this glorious condition, he speaks alway of his union with Christ; *I am crucified with Christ, and I am buried with Christ, and I am dead, but Christ lives in me.* Good works to be done after we believe.

Learne-

Ground of humilitie.

Learne this lesson that you may come to this: for if you had learned it spiritually, when you had done the most for God, if you could doe ten times more then *Abraham*, or *Paul*, and yet *Paul* preached from *Jerusalem* to *Illyricum*, yet then thou wouldest say, *I am an unprofitable servant*; there is not one *graine* that I have done that is an ingredient into the *death* and *resurrection* of Christ, to help to make me a *just* man, or to procure the *favour*, and love of God. And when you had done *evill*, and it may be *failed* in *carelessesse*, and committed sin. O what a glorious thing were it to goe home, and fall upon thy knees, and say, Lord I have *sinned* grievously; but yet I am not one jote the *lesse just* before thee, because my *justice*, and my *righteousnesse* is not depending upon my *sinning*, or my *unsinning*, upon my *holinesse*, or my *unholinesse*, but upon Jesus Christ.

The right way to mourn for sinne.

Then you would find by experience your hearts *melt* in pieces, you would be able to look upon sin in the *vastnes*, and *unkindnes* of it against a deare *Father*, then you would see your *selves*, the vilest objects, you would not so *thinke* or *speake* of *any* man in the world as of your selves, even for the least *frailtie*. For then the *love* of God, as oyle working with iron, would *press* your hearts. Then you shall know, and not before, what it is to be truly *humbled*, and then you shall have *power* to *reforme*; Then you would be able to say, my soule is truly *humbled*, I can *mourne* for sin till I am weary of weeping: Then you will be able, though you make not those *covenants* and *resolutions*, there will be such an *impression* upon the soule, that you

canne

cannot choose but *mourne*, and *loath* your selves, and *avoyd* the *occasions* of sinne, seeing your selves *just* men in Jesus Christ: For when a man sees himself *unjust*, he can never *mourne* kindly for sin, if he see God on *Sinai* as a Judge, there will be but *untoward* mourning for sin. But when a man sees the coast *cleare*, then he can say, I have been the *greatest* sinner in *London*; there is never a *childe* of God that hath walked more *barrenly* then I have done, and yet through *Christ* I am as *just* in Gods sight, as *any* man in *London*: I am Gods *childe*, but I am an *unhappie* graceless *childe*; then a man can call himselfe foole, and be angry with himselfe, and weep bitterly.

Men usually think justification is cracked by sin.

Now usually when you mourne for sinne, you thinke there is a *crack* in your *justification*, and so many sins as you have committed, there are so many *flawes* in your *justification*, and so many *faintings* of *faith* in the favour of God, and therefore when you *pray* to God, and are *humbled* for sin, it is your manner, and it was mine most of my dayes, onely to dawb up the *flawes* of *justification*; and you pray the Lord to *pardon* such a sin, and now your fire God is *wrath* with you, and you are like to be *cast off*, and your *hearts* begin to be *hard*, and you have sad *thoughts* of God arising in you, and *unquiet*, and *horror* in your *soules*, and you are far enough from *true* sorrow all this while. It is impossible there should be true sorrow, when you keep a coile, and confess your sinnes, and *wrangle* in plot with God, and you will *confess* your sins to *day*, and think to make God *amends* to *morrow*, and so a man stops *chincks* in a wall, wee think to dawb up the *flawes*, and

and cracks of *justification* this way. Whereas wee ſhould look on juſtification as a thing *entire* in the hands of *Chriſt*, that wee have nothing to doe in, but it is in Chriſt altogether founded on his *death*, and *reſurrection*, and all the *title* that wee have in it is onely by *faith*; As *Rom.* 10. ſheweth; *The righteouſneſſe of faith ſaith on this wiſe, &c. The word is nigh thee.* There is our title, and tenure, I have nothing to doe for my juſtification: but Chriſt hath *fulfilled* the law, and he did *die*, and *riſe*, and *ſitteth* on the *right hand* of God; and I endeavour to *believe* it, that is, to *conſent* that it is ſo, and *praiſe* his name, and *live* to him *all* the dayes of my life, O here is the life of Chriſtianitie.

Hindrance of reforming our wayes.

I have ſeene people quarrell with themſelves, and complaine, O I have a *hard* heart, and I deſire the preachers to *pray* for me; and when you have *fallen* into *weakneſſe*, you will goe, and *confeſs* your ſins, and ſtrive to *breake* your *hearts*, and *mourne* for your *worldlineſſe*, and your *pride*, and *frowardneſſe*, and yet it will not doe, but your hearts grow *harder* then they were before: and whereas when you have committed a *ſin* to *day*, you think to goe, and *reforme* to *morrow*, and to turne over a new leafe, to morrow you will be worſe then to day; becauſe you think to make God *amends*, he leaves you to your *ſelves*, and you grow *worſe*. The reaſon is this, becauſe in ſome ſort, even to this day, you mix *ſanctification* with *juſtification*. Now I know it, I ſpeak what I know, could you leave your *juſtification* alone in the hands of *Jeſus Chriſt*, and look on it (as I ſaid) as caſh in the *cupboard*, not to be touched; and as long as *Chriſt* is *righteous* ſay, *I* am

righteous

righteous, behold your ſelves alway, as *juſt* men, and women, that in *Jeſus Chriſt* have *fulfilled* the law of God, and then you will find your hearts inclined to any good thing: then would your hearts *break* and ſhatter to peices, when you have done the *leaſt* evill againſt God; then you would know what true *ſorrow*, and what true *repentance* is, and not before; then you would know thoſe things, that now you know not, nor cannot know. Therfore labour to learne that leſſon, it is one of the greateſt *Myſteries* in the World; and that is the reaſon that *carnall* people *carp* at theſe things. What greater *Myſterie* then for me being a *juſt* and righteous man through Chriſt, yet to be ſo *ſinfull*, that I can ſay there is none more *ſinfull*, and yet I am as *righteous* as *Abraham*, or *Paul*; in reſpect of the righteouſneſſe of *Chriſt* I have as large a ſhare as *Abraham*, or *Paul*, and yet I am *full* of *ſin*. A Chriſtian knowes this, and he knowes how it is ſo. Well, that is one leſſon, conſider of it, that you may know where to plant your juſtification, upon the death, and reſurrection of Jeſus Chriſt. The Lord teach it to you, and me.

Uſe. 2. Saints ſhould ſee their condition in Chriſt, glorious.

Secondly, if the righteouſneſſe of the *law* be *fulfilled* in all that are *beleivers* through Jeſus Chriſt. Then, all you that are Saints, all you that beleive in Jeſus Chriſt, labour to *ſee* the glorious *condition* that you are in: that you may be able to reflect upon your ſelves not according to what you are out of Chriſt; but what you are conſidered to be as *Members* of Jeſus Chriſt, as *united* to Jeſus Chriſt. Therfore you ſhall have *Paul* (and

it doth me good to see his spirit) he never reckons himselfe as in himselfe, but as in Jesus Christ, *I can do all things, I can want, and I can abound.* I can doe this, and that, and all in Christ: So I must never conceive of *God* out of Christ, nor of my *selfe* out of Christ, I must never conceive of my *selfe*, and *Christ*, as two: but I should indeavour clearly, and constantly that whatsoever *good* there is in *Christ*, it is *myne*, as if it were in myne owne *person*. And so we should have our spirits raysed above the *temptations* of the World, and above the *afflictions* of the World, and above *corruptions*.

To look on our selves as unyted to Christ.

Why many Christians have such low Spirits.

It is a pittifull thing to see poore Professors, there is not one of many, but they are ordinarily below *temptations*, and they lie under *burdens*, and are below their *sins*. Nay, there are many professors that are more *sad*, and *drooping* then carnall people. Surely this was not the way of those Saints that we read of in the New Testament, they had *glorious* spirits; how doe you think else, they could goe to the *stocks*, and to *Prisons*, and from one *Compter* to another, and have their spirits so raysed, and yet sometimes they were to *die* the next morning for ought they knew? Your spirits will never be heightened and rayted to live the life of *Paul* by beholding any thing that is in you *personally* in your *possession*: but what you are by *relation*, and *marriage* to *Christ*. *Reckon your selves dead with Christ*: and so conceive, I am a *poore* man, I was *bound* once to the *hand* of God, a *terrible* law, and there are thousands in *hell* paying the debt and cannot pay it, and yet I have paid every *farthing*,

thing, and the law cannot ask me *more*. I have offered a *perfect* righteousnesse to God; and I am now sitting at Gods right hand in Heaven, by my union with Jesus Christ.

The life of faith.

This is the life of faith that we may be able to *tryumph* over all these things *below*, from our *Justification* as *Paul* doth, Rom. 8. *It is God that Justifieth, and who shall condemne? who shall seperate us from the love of God in Christ Jesus? Shall Tribulation, or distresse, or Famine, or nakednesse, or perill, or Sword? Nay in all these things we are more then Conquerors through Christ that loved us.* Indeed *Tribulation*, and *hunger*, and *Famine*, they are *sad* things, but these are the *least* troubles of a Christian, these outward miseries. Over these we are *more then Conquerers*, sayth *Paul* I can tie my *right* hand at my back, and with my *left* hand beat all these back; I can beat them with a *finger*. Nay I say more, *Neyther death nor life*, that is more: *nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to seperate us from the love of God which is in Christ Jesus our Lord.* See there how he dares all the Enemies to come upon the Stage, and tramples them under feet. As in *Malachy* it is said that in the time of the Gospell they shall tread their Enemies as *ashes* under their feet. So there is a place also in 1 Cor. 15. *Death is swallowed up in victorie.* As if he had sayd, you that have received Christ Jesus I will tell you news. *Death is swallowed up in victorie. O death where is thy sting? O Grave where is thy Victorie?* He *feares* the *grave*, and *death*, and *triumphs* over them.

them. *O death where is thy sting?* thou thoughtest to overcome me; but where is thy sting? *The sting of death is sin, and the strength of sin is the law, but thanks be unto God who hath given us Victorie through Jesus Christ our Lord.* He doth not say which *will* give us Victory when we are dead, and then we shall be *perfect* in *Heaven.* It is true, then we shall be *more* perfect: but he saith which hath given us Victorie for the *present*, I have already overcome *Hell*, and *death*, and the *Devill*: for all hangs on the *law*, the *law* is Gods *writ*, and the *Devill* is Gods *Sergeant* that executes that writ, and *Hell* is the *Prison.* Therefore if the law be *satisfied*, if the *righteousnesse* of the *law* be *fulfilled*, death and Hell, and the Devill have nothing to doe with me. So in Rom. 4. *ult. Who was delivered for our offences, and was raysed for our justification.* And then it followes Chap. 5. 1. *Beeing Justified by faith we have peace with God.* See where the Apostle layes justification. *And we glory in tribulation knowing that it worketh patience*, &c. We *rejoyce* in *tribulation*, and affliction. Why? Because we are *Justified* by Christs *death*, and *Resurrection.* O, what kind of spirits should we have? How full of joy and comfort should we be in the greatest tribulation? How should we *tread* all this *World* under our feet, the *evills* of this World, and the *comforts* of the World? How should we insult and tryumph over the *Devill*, and over *death*, and *Hell* for all their power (as I sayd) is from the *law*, and if the *righteousnesse* of the law be *fulfilled*, then all our *Enemies* are *subdued*, and all is cleare, Heaven is open, and God is mine, and the favour of God is to me.

For

For know this, that there is no *naturall* imbred *hatred* in God to his creature; there is nothing that keeps the creature from the full *injoyment* of God, but the *law* not being *satisfied*. God made a *law*, and we made the *breach* of it, and there falls out the *distance*, betweene the *creatures* and *God*, whether *men* or *Devills*. Now then if I can say though I be a *sinfull* man, yet *Jesus Christ* hath *fulfilled* the law, the law hath a *full* righteousnesse to a *farthing*, then I know I am one with God, he is wholly for *me*, and I for *him*, and all the *enemies* of my Salvation are *conquered*.

What hinders the creature from enjoying God.

Now if the Lord would open your eyes to understand the *hope of your calling*, the *glorious* condition you are brought into, you would not walke so *weakly*, and *poorly*, and *sadly*, and *dejectedly*, that every thing should cast you *downe*, but you would goe on, and *trample* all the World under your *feet*: we should be above *men* and *Devills*, and the *World*, and every thing, if we did but understand to what a *glorious* estate God hath *called* us in *this* World, through Jesus Christ. Therfore a man reflecting upon his justification, as he may looke upon himselfe, and account himselfe *something*, so he may account *death*, and *Hell*, and all *subdued*, and he may account that the *law* cannot demand a farthing of him. That wheras the *breach* of the law kept us from *communion* with *God*, that being taken away we are as *righteous* as if we had *never* fallen. O glorious condition. There Paul *Ephesians* 1. He prayes that they might *know the riches and hope of their calling*. That is, that they might *understand* what this glorious *calling* is, that

God

God hath called us to. That is a second lesson we should learne hence.

First seeing the righteousnesse of the law is fulfilled in us, we should learne how to *build* our *Justification* aright, how to lay the Foundation of it.

And Secondly we should endeavour to get our *spirits raysed* like people that are *freed* from the *law.*

Use. 3. To conforme our hearts and lives to the will of God.

Thirdly (and there I shall end for this time) being *freely* and *fully* justified by the grace of Jesus Christ, this should follow to any one that understands it, that therfore we should study and learn to *conform* our selvs in our hearts & lives, out of *love* to the will of God. There comes in *holinesse* and there it comes in a mayne, and never before: all before is nothing but *tungling*, but then it comes *rightly.* We should I say conforme our selves to the *example*, and to the *rule* of Jesus Christ in his *Gospel.* And that you may understand that, you must know that every man in this World hath a rule to walke by. And there are but *three* great *rules*, and all men doe, and must conforme to one of these three. For there is no man that doth an action, but it is in reference to a *rule.*

Three rules, to one of which, all men are conformd.

1. Mens lusts.

Now you have one rule in 1 Pet. 1. 14. *As obedient Children not fashioning your selves according to the lusts of your former Ignorance.* Which shews that once they did conforme themselves, they did fashion themselves unto their *lusts*: but sayth he, now God hath justified you, you must *not conforme* your selves to your *lusts.* Most of man kind make their

their lusts their rule, which the Prophet calls in Scripture to doe *that which is right in their owne eyes*. To doe what is their *mind*, what they like in their *owne mind*, and as that worthy *Dr PRESTON* sayth, they think when they are in their beds, what *place* they shall goe to, and where they shall *spend* their time; and when they are up, they doe *that which is right in their owne eyes*, what they have a *lust* to; when they have a *lust* to be *drunk*, they will be *drunk*, when they have a *lust* to be *filthy*, they will be *filthy*; when they have a *lust* to be *idle*, or a *lust* to be *malicious* against their Neighbours, they will be so. So that the stirrings of their *lusts* are their rule, and their whole life is nothing but a *transforming* them from *one* lust to *another*. Sayth *Peter* you must not doe so, but as *Obedient Children*, if God have *justified* you, if Christ have *fulfilled* the law perfectly for you, that you can dare *sin*, and *Hell*, and *Satan*, and *tread* all under feet, doth it become you to *fashion* your *hearts*, and *lives* to your *lusts*? Is that a *good* rule? no, you must *not* doe so.

2. The World.

Another rule is this *world*, Rom. 12. 2. *Be not conformed to this World*. It is the *coppy* of many men, the *Looking-glasse* that they dresse themselvs by every day; how to *square* it in the *world*, how to keep their *port* with their *Neighbors*, and *Gentlemen* they converse with, and with *great* men that have command of them, and with their *fellow* Officers, *&c.* And so *women* how they may goe *brave* as their *Neighbours* doe, and get *credit* in their eyes. So most people, their maine rule is, they care not whether it *please* God, and *conforme* them

to

to his son at all, so they can keep *correspondensie* with the *world*. Now you must not doe so: for they are yet in their *sins*, poore wretches: therefore let them conforme to their *lusts*, and they that are of the *world* let them conforme to it. But since God hath redeemed you from the wicked *world*, by the *blood* of his *son*, and hath brought you to this condition, and bestowed *glorious* and unspeakable *priviledges* on you, you should conforme your selves to the *Image*, and *example* of Jesus Christ, and to the *rules* of Jesus Christ in the New Testament, in all your actions and wayes.

3. The example and rules of Christ.

You cannot *write* without looking on your *coppie*, the *best* Saint cannot write *one* line without *viewing* and looking on his *coppie* for every letter. For all your actions, you are to have *two* things in your eye, that you may doe the action right, and carrie your selves right. Eyther eye *Jesus Christ*, and his *example*; how would *Christ* have *done* if he had beene here? What did Christ doe in the like case in the Gospell? So by eying that there will be a power, as in *Jacobs* sheep by beholding the *rods*, the spirit of God will convey a *power* looking upon the *picture* that is before us, that is, Iesus Christ to *transforme* us into his likenesse.

To look on Christs example.

Or secondly, think of the *rules* of *Jesus Christ*, the rules of the *new Testament*, this blessed word: have frequent recourse to the spirituall *rules* of the new Testament that should be your *coppy*. When any case comes, follow not your lusts, and act not according to the *wisdome of the flesh*, to say this,

To look on Christs rules.

this, or that I will doe, but consider what is your *rule*, you walke by *another* rule. What have I to doe what *such* a man, and *such* a man doth; but what is my rule? how must I carry my selfe? As for instance; when you come among people that *rejoyce* for any mercie, what is the rule? *Rejoyce with them that rejoyce, and weep with them that weep.* It may be a man hath received great *unkindnesse*, and is *wrong'd* by him that he hath been most *kind* to, of all the men in the World; and yet he proves most *ungratefull*, if a man should goe to *flesh and blood*, he would *hate* and *abhorr* him, and not indure him; man in his best naturalls would not *beare* it; he would not beare *ungratefullnesse*, and *wrong*, but labour to requite it. But what is the *rule*? *The Lord is good to the wicked and unthankfull.* Therefore *Lend freely, looking for nothing againe.* Presently, God will bring a spirituall *rule* to your mind, and God will give you *power* to doe it. And so, suppose a man should charge and challenge you with a *debt*, and would have you *pay* such a debt, you perhaps know no such thing, and are perswaded of the contrary. What now? You know what most men think, I will never pay him, I were a *foole* if I should give away my *estate*, and be a *Beggar* when I have done: but what is the rule? *If thine enemy sue thee at the law, and take away thy cloake, give him thy coat also.* A Christian comes to this law, he *consults not with flesh and blood* when a case comes, but he thinks what is the rule in this case? But all the misery is, you will be fingering with justification, which you should leave alone upon *Christs death, and Resurrection*, and you

Severall Gospell rules.

should be working out your *holyneſſe* every day, that should be your way, God will bring it in. So when a *woman* is putting on her *cloathes*, and making her fine cloaths, and thinks to be as *fine* as her *Neighbours*, shee should think, but what is my *rule*? Not to conforme my selfe to others in *embroyared haire*, and fine *apparrell*, and *gold*, but *with the Ornament of a meek spirit*. So you have the New Testament full: for every case there is some thing that wil direct and lead you, that thereby you may conforme to Jesus Christ.

I give you but generall instances, if God open your eyes to see your glorious condition in the New Testament, you must resolve on this, to *walk* according to the *coppy* and the *rules* of it; that in any case you may aske, what is my rule as I am a Christian, as I am a *free* man, one with God, that I may walke by it?

The best motive to holinesse.

Now I exhort you to this, because if a thousand *Devills* should preach instead of *men*, and tell you what the *Torments* of *Hell* are; all would not be so great a *motive* by half, to walke *holily*, as to tell you that the *righteousneſſe* of the *law* is *fulfilled* by *Christ*, that you are *righteous*, and *just*, & all your *sins* are done *away* by Christ. Therefore, O *love* him, and *live* to him, *conforme* to your *coppy*. Let your *Neighbours* conforme to their *coppy*, to the *world*, and others conforme to their *lusts* (as too many doe) but doe you *conforme* to *Jesus Christ*; think, what would Christ *doe* if he had my *opportunities*? what would he have taken in *hand*? And what ever occasion you have with God, or man, aske; what is my *rule* in the New Testament, and conforme

forme to it. Blessed is the *man* or *woman* to whome God gives a heart so to doe. There remaines one word more of this, and the third lesson, which is the principall thing, the *description* of those *persons* that have this priviledge. *They walk not according to the flesh, but according to the spirit.* But because the time is gone, and my strength also, I shall leave that till God give another opportunitie.

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THIS SERMON

SERMON III.

Rom. 8. 4.

That the righteousnesse of the law might be fulfilled in us who walke not after the flesh, but after the spirit.



HERE were three Lessons that we may learne from these words. The first is implied, namely, that

The righteousnesse of the law must be fulfilled by every man.

OR,

Every man is bound to fulfill the law of God.

And Secondly, that

The law of God is perfectly fulfilled in all true Beleevers.

And Thirdly, that

True Beleevers are they who walke not after the flesh, but after the spirit.

We were the last time upon the second; we have

have prooved it, and opened the poynt, and have made some Use of it.

First, that from hence we may learne where our *justification* lieth, and wheron it is *buylt*, not upon any thing *in* us, or done *by* us; but only upon the *death*, and *resurrection* of Jesus Christ.

Secondly, hence all that are *Saints*; all that beleive in Jesus Christ, should labour to see the *glorious* condition they are in by Christ.

Thirdly, we should learne (being justified *freely*, and *fully* by the grace of Jesus Christ) to *conforme* our selves in our hearts and lives to the *example* of Jesus Christ, and to his *rules* in the Gospell.

Use 4. I shall add but one word more from this Lesson; that is, that seeing the *righteousnesse* of the *law* is *fulfilled* in them that *beleive*; you may hence see that none are further from *Antinomianisme*, then those that are true *beleivers*, those that are godly *Saints*. You have a great stir concerning *Antinomians*, what they should be. It is one that is *against* the *law*, that is the signification of the Greeke word. Now the question is, who is most *against* the *law* of God? I doe not denie but that there are some, and they may be called *Antinomians* (though we should not miscall people) yet they deserve it. But now a Saint that is in Christ he is not an *Antinomian*, he is not *against* the *law*, because he hath *satisfyed* the law. Every man must pay the law, and they that would *fulfill* the law with their *owne righteousnesse*, they doe the law wrong, they that *doe* most here, and they that *suffer* most in Hell, they can never

True beleivers no Antinomians.

Antinomians, who.

never *satisfie* the *law*. But a Christian hath *satisfied* the *law*, because he hath given it a *perfect* righteousnes. Now if a man should owe *ten* thousand pounds, and he had but fifty shillings a yeare comming in, and it may be one yeare he payes ten shillings, another yeare he payes a Noble, and another yeare three pence, yet he payes as well as he can. But now suppose there come a *Suretie* and he payes the whole *ten thousand pound*, and he sayth to the Creditor you shall be paid no more by *three pences*, but you shall receive the *whole* summe; what doe you think? is not that *better*? So there are none that *satisfie* the law so *roundly*, and *fulfill* it so *perfectly*, as he that relinquisheth all that is in him, and layes hold on *Jesus Christ*, and in him payes God to a farthing. Therfore when *Paul* is prooving strongly that we are *justified* by *Christ*, and not by the *law*, sayth he. *We take not away the law, but we establish the law.* This is a *better* way of *fulfilling* the law, then any other. All the *damned* men in *Hell*, and all the *Pharisees* on *Earth* cannot *satisfie* the *law* so well as one poore *sinner* that *beleives* in Jesus Christ. And so for matter of practice, a man that beleives in Jesus Christ he walks more *strictly* then any *Pharisee* can; for he looks not only what is *lawfull*, but what is *convenyent*, he walks by a more sublime excellent rule. A *Pharisee* looks only what is *lawfull*, and what is *not* lawfull, but a Christian he looks what is *exact*, and *expedient*: take any man that knows what it is to be *justified* by Christ, and that man goes a *thousand* fold further then another; for a man that would be *saved* by his owne *fulfilling*

None satisfie the law but beleivers.

ing of the *law*, if he cannot come up to the law, he will bring the law *downe* to him. As a man that hath a heavie *Burthen*, if it be too heavie for him, he will cast off *some* of it: so when a man goes about to keep the *law*, and finds it too *heavie* for him, he will throw away *some*, and cut out a *part*, and make a *carnall*, grosse law, and endeavour to keep that. Now a man that is *justified* by *Christ*, he knowes that the *law* must be *satisfied*, and so he takes it in the *purest* spiritualitie, and goes to Christ Jesus, and he hath satisfied all. So much breifly for the second lesson.

Now I shall enter a little upon the third, as far as the Lord shal give strength & time. Those that beleive, and have this great priviledg which is the Foundation of all others, to have the law *perfectly* fulfilled for them in Christ they are here described to be such, as *walke not according to the flesh, but according to the spirit.* So in the third place take this doctrine, or lesson: that,

Doct. 3. They only that have Christ to fulfill the law for them walk according to the spirit.

They, and they only that walk not according to the flesh, but according to the spirit, are partakers of this priviledg, to have the benefits of the righteousnesse of Christ to fulfill the law of God for them.

I say *they*, and they only have it, for it excludes all other. The Scripture doth not only set it downe positively, as it sayth, *Goe, baptize all Nations in the name of the Father, and of the Son, and of the holy Ghost*: therfore we may conclude thence that we may baptize those that are *Disciples*: but from that place to gather this doctrine, that *they*, and they *only* are to be baptized cannot be right:

but here I say, it is *they*, and they *only*. Why so? Because we see after, *those that walke according to the flesh shall die*, the *righteousnesse* of the *law* is not *fulfilled* for them, for then they should never die, nor be damned. They that *walke* after the *spirit*, and they only have this priviledg. Now the maine businesse that I shall endeavour at this time, will be onely to open to you these two words.

What it is to *walke*.

And what is meant by *flesh*, and what by *spirit*.

For if we understand what it is to walke acording to the *flesh*, we shall easily understand what it is to walk according to the *spirit*.

Concerning the former word, to *walk*, I shall say but little, because you understand it. To *walk* is a generall word in this place, it is of a great extent and comprehends a mans *whole course*, and *way*, and *practice*. A man who goes, or *converseth*, whose *course*, and *way*, is according to the *flesh*, (whatsoever that flesh is, as we shall see afterwards) such a man *walks*. Therfore it is oft set downe in Scripture by severall expressions. *They that are after the law, and they of the concision*, &c. Put what words you will so they be generall enough, they whose *thoughts*, and *words*, and *courses* are that way, they are they that are said to *walk*. There are three words in the Originall for *walking*, and of those three, the word here is of the largest *extent*. To walke according to the *flesh*, what is the meaning of that? I shall be a little larger in the opening of this, I will not trouble you with the various acceptations of the word *flesh*. You know there is a litterall sence of it, and by a

To walk, what.

Synechdoche, it is put for the whole person, *soule*, and *body*, and there is a *Metonimicall* acception of *flesh*. *I will give them a heart of flesh*. It is called *flesh* for *softnesse*: and there is a *Metaphoricall* acception of *flesh*, a borrowed kind of speech; and so it is to be understood in this place. Now to open this to you. I shall shew you.

First, in *generall*
Secondly, *particularly* } what is meant by *flesh*.

Flesh what meant by it.

By *flesh* therefore in generall, you are to understand in this place and the like, *every* thing, let it be what it will be, that is *against Jesus Christ*, or his *spirit*, or his *worship*, or any thing else that belongs to it, any thing that is *not* of *faith*, or of Christ, it is *flesh*, in generall. Let me speake more plainly, *any* thing that is of *Old Adam* is *flesh*, whether it be *good*, or *evill*, and any thing that is of, and from the *new* Adam that is *spirit*. Now you know we receive two things from *Old Adam*: some naturall, morall *good*, some reliques of that that he had the fulnes of, and we receive *evill*, when he was *corrupted*. Now *both* these take them in the largest extent, they are both called *flesh* in Scripture, whatsoever is of, and comes from *Old Adam*, is called flesh, therfore *flesh* in many *places* in the *New* Testament it is the *very* same with the *Old Man*, and you have them taken promiscuously, *Our old man is crucified*. Rom. 6. And in another place. *Those that are Christs have crucified the flesh*, not only the *corruption*, or *evill*, that *Originall* sin (as we say) that is *within* us, but whatsoever of the *Image* of the *old man* is *upon* us: whatsoever we have had, whether it be *good* or *evill*

Two things from old Adam.

will, from the *old man*. And indeed in the *New* Testament it is more frequently taken for the morall *good* of *Old Adam*, then the evill, though it be taken for both, yet I say most frequently the *good* of *Old Adam*, especially the *wisdome* of Old Adam. *The wisdome of the flesh is enmitie to God.* Rom. 8. As in the New Adam the Lord Jesus Christ, the *wisdome* of the holy Ghost is a most excellent peice, so the *wisdome* of *Old Adam* is the unhappiest, and most miserable thing of all.

Two principles whence all men work,

That you may understand this, you must conceive that all the principles of *this* World, I meane, of all *mankind*, all their *motions*, and *actions* doe wholly spring and flow from two rootes, two principles: as the Heathen Phylosophers sayd in another sence, they held that all this world did rise from *two beginnings*, from *two beeings*, from *two principles*, there was one *good* and another *evill*, that set all things on worke: so *all* things in *every* man in this World, the *principles*, and *motions*, and *actions*, and *thoughts*, and *inclinations*, and *wisdome*, and *reasoning*, and *doing*, whatsoever is *within*, or *without* man, it springs from one of these *two rootes*, that is, it is either from *Old Adam* (I meane not nature in you: but) it flowes from *Adam* that was once in *Paradise*, or else from the *New Adam* Christ Jesus. For there were but *two* men that ever in the World were *publique* persons, that were the *Fountaine* of the *principles*, and *proceedings* of mankind; *Adam* in Paradise, *naturall* Adam, and the Lord *Jesus Christ*, the *spirituall* Adam. All mankind was made after the Image of the *first Adam*. *We have*

Only two publike persons the two *Adams*.

borne the Image of the earthly Adam. 1 Cor. 15. And indeed all the *Saints* shall beare the Image of the *Heavenly Adam too*, hereafter at the least.

Now both these *Adams* are as *two springs* in a hill, conveying their streames to *two* rivers; they are springs from whence arise all the *thoughts*, and *imaginations*, and *actions*, and *proceedings*, all the *wisedome* and *righteousnesse*, whatsoever is in us, it springs eyther from the *second Adam*, the Lord Jesus planted in the soule, or else it flowes from *Old Adam*, from naturall *Adam* that is in us. Therfore they are called the roots: the Lord Jesus is called the *roote of Jesse*. Why so? Because all the new creation, all the worke of *grace*, all the *principles*, and *thoughts*, and *actions*, of a *Saint*, so farr as they are of grace, they rise from the *new Adam* the Lord Jesus Christ. Therfore, I say, to understand this a little in generall, before I goe further. A man that *walks* according to the *flesh* who is he? A man that walks according to any thing of *Old Adam*, whether it be *good*, or *evill*. And usually in the new Testament it is taken for the good. 1 *Cor.* 1. There *flesh* is taken for the *good* of old Adam, when a man walks according to the *wisdome* of Adam, according to naturall wisdome and according to the righteousnesse of *Old Adam* that is done by us; or when we walke according to the *sins*, and *lusts*, and *corruptions* of *Adam*; for both are put together, and all makes but *flesh*, and whole *flesh* strives against whole *spirit*. Now I say take it in a generall sense, to *walke* after the *flesh*, is not only to walk *sinfully*, and *carnally*; but when a man walks, though *devou-*

by,

ly, and *righteously* in the eye of the World, yet if it be after the *principles* of *Old Adam*, if he doe not walke by a *principle* planted in him from the *new Adam*, the Lord Jesus Christ, all this is but *flesh*.

To walk according to the Spirit what.

Now then for a man to walk according to the *spirit*. What is that? All his *principles* spring from the root of *Jesse*, from the spirit of the *Lord Jesus*; all his actions are upon another ground. Now, I say, all the *principles*, and *actions* of every man, and woman in the World, springs from one of these. Therefore it is convenient and necessary that you consider how the *two Adams* are the two *springs* of all *mankind*, the two *pillars* (as it were) upon which God hath *layd* all *mankind*, and all that is done in the World, and those that walk after the *one*, walk after the *flesh*, and those that are after the other walk after the *spirit*: So much in generall.

Three things meant by walking according to the flesh.

Now more particularly, by *walking* after the *flesh*, in this place, there are Three things meant.

I. To walk according to the corruption of nature.

The first thing meant by *walking* after the *flesh*, according as most of our godly and learned translate it, is when a man walks according to the *dictates*, and *suggestions* of *corrupt* nature. So flesh is taken for *Originall* sin, that is, that *corruption* of *nature*, that is *prone* to every *evill*, and that is an *enemy* to all *good*. So a man that walks according to the flesh, is when the *course*, and *bent*, of a mans *soule*, and *life*, goes after *sin*, though he doe some *good* sometimes, yet when his *course* is that way, that is, his *continuednesse*, and *contentednesse* is af-

ter

ter *sin* this is to *walk* after the *flesh*.

First, when it is his *continued* course: for *walking* is not a *step*, or a *leape*, or a *stride*: but *walking* is a thing of *many* paces. So it is called a goeing *from iniquitie to iniquitie*. Rom. 6.

And then there is in walking *contentednes*, and *sweetnes*: a man is not sayd to walke when he is *tyred*, or when he goes in *danger*, but *walking* it is *pleasant* to all, *young* and *old*. So when he saith they that *walk* according to the *flesh*, that is, not only when men are *overtaken* by lusts, and *sin*, but people that in their *ordinarie* course goe with a great deale of *contentment* in evill wayes.

Which is not the mayne scope here.

But, though this be true that this is comprehended in walking after the flesh, yet this is very lame, and short, of the full, and whole meaning of this place. I say it is not the *maine* nor *cheife* meaning of this place, it is not primarily, nor principally meant: this is a truth, and it will follow as a necessary *consequence*, as I shall shew anon, and I doubt not but the Apostle meanes it, when he sayth, *we walk not according to the flesh*, because in Rom. 6. He takes a great deale of paines in that poynt: but I think this is not the cheife meaning. My Reasons are these.

1.

The Apostles scope is otherwise.

First, because I find that the very *scope* of this learned Epistle is *different*, if not almost *contrarie* to this, his scope is not to quarrell with them for *want* of doing *good* works, and for *walking* in *sinfull* works, but the scope of it is, to beat them off from their *owne* works, and to bring them to *Christ* and therfore he sayth *Abraham* was *justified* without works, he all along disparageth their works as

they

they did them. Therfore I think he doth not goe so farr from his text, or from his scope as to make this the maine businesse, their *sanctification* or *holines*, the *not* walking in evill, or the *walking* in good works.

Secondly, this cannot be the cheife scope of the place; becausse if you take these words, *They that walk after the flesh*, in this sence, that is, those that follow *sinfull* courses, if you take them so; that none but such as walk *holily* have a *right* to *Jesus Christ*, and his *righteousnesse*. Or if you take them in this sence that they only that *walk* in a *holy* life can come to know that they have the *righteousnesse* of Christ *fullfilling* the *law* for them, neyther of these can hold. 2. These things must follow which are contrary to the Gospell.

For the first, that *no* man can have to *doe* with *Christ*, or his *righteousnesse* but that man that *walks* according to the *spirit*, that walks in a *holy* way, and not in *sinfull* courses, this is *contrarie* to the streame of the *Gospell*. Why? Becausse the *Gospell* all along *offers* Christ to *sinners*, to the *cheife* of sinners, to *aliens*, and to the *ungodly*. 1. That none have to doe with Christ but those that walk holily.

Then againe if this were so, *sanctification* should be before *justification*, a man must be *holy* before he should be *justified*. 2. Sanctification should be before justification.

As for the latter sence, to wit that the Apostle should meane this, that no man can *know* any other way that the *righteousnesse* of Christ did belong to him, but only, by not *walking* after the *flesh*, or by *walking* after the *spirit*; this cannot be neyther: for howsoever we may *know* a little in a way of sence by our walking, yet the *maine* way to know our *justification* is the same way that we come

Justification cheifly known by Faith.

come by *justification*: *for faith is the evidence of things not seen.* The maine evidence whereby I know I am justified, is because the *word* of *faith* sayth so, the *word* tells me so, and *faith* evidenceth it. That *faith* that I beleive by, it shewes me that I beleive. Therfore though I be *inconstant* in my way of grace, that to sence shewes me a little, yet it doth it not solely, and *cheifly*, and *primarily*. So that this is the substance of it; that that *sence* which godly reverend men give of this place, it is *true*, but it is not *all*, nor the first, and the *cheife* part of the meaning of it.

2. Flesh taken for Jewish priviledges.

Secondly, *flesh* in the scriptures, and so here and in diverse other places, it may be understood concerning the *priviledges*, those various *prerogatives*, and *priviledges*, that the people of God, the *Israelites* had in a *naturall*, *fleshly* way, from Generation, to Generation. Being borne of such *Parents*, of such *Tribes*, they had such *priviledges* belonging to them, they had the *Oracles*, and the *Covenant*, and the *Tables*, &c. And this is called *flesh*: and I doubt not, but the Apostle had this in his eye. Sayth he; *The righteousnesse of the lawe fulfilled in us that walk not after the flesh.* As if he had said, doe not think because you are of the *seed* of *Abraham*, or because you have the *Covenants*, and *Circumcision*, and that you are borne of such *Parents*, that therfore you shall the sooner have this *priviledg* to have the *law fulfilled*, take heed of that, for now it springs from another root, and it comes now in a *spirituall*, and not in a *fleshly* way as it did before: for they had their *mercies* generally in the *Old Testament* according to the *flesh*:

that

that is, by *Generation*, *Isaak* as he was *Abrahams* Son, and *Jacob*, his Son, *&c.* but now it is in a *spirituall* way.

Now that flesh is so taken in Scripture, I will give you that one place in, *Phil.* 3. 4. *Though I might also have confidence in the flesh* sayth Paul, *If any man thinketh that he hath whereof he might trust in the flesh, I more.* What doth he meane by *flesh* here? He tells you. *Circumcised the eight day, of the stock of Israell, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the law, a Pharisee; concerning zeale, persecuting the Church: Touching the righteousnesse which is in the law, blameless.* As if he had said, I had all the *priviledges*, if any man might boast in the flesh, I might, I am an *Hebrew* of the *Hebrews*, a *Gentleman* of the best *descent*, &c. So in 2 *Cor.* 11. 18. *Seeing that many glory after the flesh, I will glory also, yee suffer fooles gladly. wherein any is bold I am bold also. Are they Hebrews? so am I, are they Israelites so am I, are they the seed of Abraham? so am I.* They had *priviledges* being *Israelites* more then other People, and this is called flesh. So I am confident that the Apostle had this in his eye, in a speciall manner, when he saith, *They that walke not according to the flesh.* And you shall find that they attributed all priviledges to them because they were Israelites. As you see in *Mat.* 3. Say they, *we are the Children of Abraham.* Sayth John Baptist. *Ye are a Generation of Vipers.* And so in *John* 8. Say they, we are *free men, we are the Sons of Abraham.* Sayth Christ. *Yee are of your Father the Devill.* See, the *Gospell* takes away that *flesh-*

The Jewes boasted of outward priviledges.

ynesse, and puts all in another *streame* and course, and way. The Apostle aymes at that here, when he sayth. *Those that walke not according to the flesh.* As if he had sayd, you shal never have this *righteousnesse* to satisfie the *law* the sooner because you are the *Sons* of *Abraham*, no more then if you were *Scithians*, or *Barbarians*.

3. Flesh taken for the old Covenant of works.

Thirdly, and lastly, the maine, and cheife meaning of this place is this, though the other be included, when the Apostle sayth *those that walk not according to the flesh, but according to the spirit.* By flesh, here the Apostle meanes *walking* according to the *old Covenant*, according to the Covenant of *works*, in the way of the *law*. And by *spirit* is meant *walking* in the way of *faith*, or in the way of the *gospell*, or in the way of *Christ*. There be diverse expressions in Scripture that help us to understand it, as in Rom. 4. 14. It is called, *they that are of the Law*, that is, those that *walk* according to the *law*. In Gal: 3. there are two or three phrases, *Received ye the Spirit by the works of the law, or by the hearing of faith.* The *walking* according to the *spirit* is the *hearing* of *faith*: and it is twise there, they that are of *faith*, they that are of *faith*. To *be* of *faith*, and to *walk* according to the *spirit* is the same; to be of the *law*, or of *circumcision*, is to *walk* according to the *flesh*. In *Rom.* 10. 5. *The righteousnesse which is of the law sayth on this wise.* The *righteousnesse* of the law, that is, the *way* of the law: that Scripture sets out the *way* of those that *walk* according to the *Covenant* of *works*; now the *way* of the *law* is the same as *walking* after the flesh: and sayth hee, *the*

righteousnes

righteousneſse of faith ſayth on this wiſe; that is, the *grace* of the *Goſpell*, or the *way* of *faith*. So the meaning is this, we neare of a glorious *priviledg* that the *righteouſneſſe of the law is fulfilled in us*, and there is no man in the World can get it by his *owne works*, or in reference to the *Covenant* of *works*, no not *Abraham* himſelfe, but it is meerly by *Jeſus Chriſt*. Therefore if any of you think to have this *righteouſneſſe fulfilled in him*, and goe in the *old* way, to *Mount Synai*, to the *Covenant* of *works*, he is deceived, he ſhall never have it, but by *walking* according to the *ſpirit*: no man can injoy this *priviledg* by a *Covenant* of *works*, by their *owne* doing, by ſeeking to *fulfill* the *law* of God, by their *owne righteouſneſſe*; but they *that walk after the ſpirit*: as if he had ſayd, doe not miſtake me, it is a great *priviledg* to have the *law fulfilled* for you; but it is not by your *owne ſtrictneſs*, and *zeale*: and though *ſome* of you goe further then *others*, yet none of you can attaine the *fulfilling* of the law that way: for *all are come ſhort*. Rom. 3. But it is thoſe that walk after the *ſpirit*, that is, thoſe that ſeeke it in a *way* of *faith*, in *another*, not in themſelves; thoſe that ſeeke it according to the *principles*, and *directions* of the *Goſpell*.

Now, becauſe I know this Expoſition is harſh to many of you; (Though I exclude not the other) therfore I ſhall endeavour to ſhew you three things.

That fleſh is ſo underſtood

Firſt, I will *prove* clearly out of the *Scriptures* that this is the meaning.

Secondly, I will give you a *reaſon* why that is the cheife meaning.

Thirdly, I shall give you a few Reasons why the Apostle saith that they that *walk* according to the *Covenant* of *Works*, walk according to the *flesh*, and they that goe according to the *way* of *faith* walk according to the *spirit*.

1. prooved by Scriptures. Concerning the First, that flesh is often taken clearly in this sence, I will give you some places of Scripture. *Gal.* 3. 3. This I would learn of you, *received you the spirit by the works of the law, or by the hearing of faith? Are ye so foolish, that having begun in the spirit, are you now made perfect in the flesh.* We see in Chap. 1. They are called to the grace of Christ through the Gospell, *Gospell principles* were rightly and savingly practised among them; and after there came some among them that perverted them; and sayth he, *are ye so foolish that having begun in the spirit*, and have had *Christ crucyfied among you*, that *now you will be made perfect by the flesh?* That now you will goe, and seeke justification, by your *owne works*, and goe about to *keep* the *law*, &c.

Another place is in Phillip. 3. 4. *Though I might also have confidence in the flesh*, and then he speakes of the *privileges* of an *Israelite*: and if you looke further, Vers. 7. *I count all these loss that I may win Christ, and be found in him, not having mine owne righteousnesse which is of the law, but that which is of the faith of Christ.* So by flesh he meanes *the righteousnesse of the law*, which he throwes away, for the *righteousnesse* which is of *faith*.

Take another place, Rom. 10. 5. Compared with Rom. 6. 14. Sayth the Apostle, *sin shall not have dominion over you, for ye are not under the law,*

but under grace. When you were *under* the *law*, and walked after the *flesh*, sin had *dominion* over you, and you *obeyed* it. Here is a paralell place: for sayth the Apostle, *when you were in the flesh, the motions of sin by the law did work in your Members.* When you were in the flesh, that is, when you were *under* the *law*, then the *motions of sin did work.* But now *sin shall not have dominion over you; because you are not under the law*: you are not in the flesh, you doe not walk according to the flesh. And that I suppose is the meaning of that Scripture. 2 *Pet.* 2. 10. *The Lord knoweth how to deliver the godly, and to reserve the wicked to be punished; but cheifly those that walk after the flesh, in the lusts of uncleanness.* Now if you take walking after the *flesh* for *sinfull* wayes, it would be the same, as if he had said, there are diverse people that walk *wickedly*, but cheifly they that walk after the *flesh*: for *all* people *naturally* walk after the *flesh*: but these were a *peculiar* people that the Lord would bring judgements on, and they walked according to the *flesh.* Who were they? They were most of them *Jewes*, they were *Adams* Sons, that walked in the *old Covenant*, cheifly they that walk according to the *flesh*; that is the meaning of it, or else he would not have said *according* to the *flesh*: for every man naturally walks according to the flesh.

So in this text, *who walke not according to the flesh but according to the spirit*, and in the 8 Verse of this Chapter. *They that are in the flesh cannot please God.* Now I shall open that by another Scripture, *Heb.* 11. 5. Where it is said that *Henoch*

Henoch pleased God. We read of *Henoch. Gen.* 5. 24. That he *walked with God*; he walked not according to the flesh: now sayth the Apostle, *without faith it is impossible to please God*; now he that walks in the *flesh cannot please God.* Why so? He that goes not in the way of *faith* by *Jesus Christ*, he cannot *please* God. By *beleiving* I please God, by walking in the *obedience* of *faith* to God, *I*, and my *works* please God. Now to please implies one that was *offended* before: all my *doing* cannot please God, but my *beleiving*, presenting to God a *perfect righteousnesse* by faith pleaseth God, and then all my *works* are *accepted*. There are two words for it in the Originall. One signifies to *please* one that hath been *offended*: another is *pleasingnesse* with one that hath *not* offended; as my *child* pleaseth me though he have *not offended* me; but the other is to be *pleased* with one that was an *Enemy* before, one that was *against* me, that is now received to *favour*. So I have told you breifly some Scriptures to shew you that flesh is taken in this sence.

It is the scope of this Epistle

Now the maine reason of it why I beleive this to be the *cheife* meaning of it, is because that I see clearly that this is the *cheife drift* and *scope* of this Epistle, and if I may speake without disparagement, there is nothing more *methonically* layd downe; and this is spoken to bring them from the *way* of *works*, to the *way* of *faith*. But I hasten.

Why doth the holy Ghost call *walking* after the *Covenant* of *Works*, and after the *law*, walking after the *flesh*, and the other *walking* after the *spirit*?

The

The reason is, because there is so great affinity, and *nearness* between walking *legally*, and walking *sinfully* that they are promiscuously in Scripture taken one for another. For let a man walk, and endeavour, and doe his *best*, according to the *law*, and not by the *Gospell*, he shall be sure to walk *sinfully*, and *carnally*; there is no help for it. If he be *under the law*, *sin* will have *dominion* over him; and if he go after the *flesh*, the *motions* of the *flesh* will bring forth *fruit unto death*. *Sin*, and the *law* are (as it were) of so near a kin, that the *law* makes *sin* more *sinfull*, and the more a man strives to keep the *law*, the more he *sins*. The Apostle brought it so neare that people were ready to speake non-sence, that the law was sin. He prevents the objection, *Is the law sin?* O no, sayth he, *sin is the transgression of the law*. So that a man that *walks* according to the *law*, and not according to the way of the *Gospell*, in spight of his heart he shall walk according to the *flesh*, that is, according to the *lusts* of *nature*, he can never walk holily, let him doe what he can.

3. Why walking after the Law is called walking after the flesh.

1. They are taken one for another in Scripture.

A second reason why it is called *flesh*, is in allusion to the two sons of *Abraham*: as we see in *Gall.* 4. 22. The Apostle there, speaking of these two *Covenants*, he sayth, *Abraham had two Sons, he one by a bond-maid, the other by a free woman: but hee who was of the bond-woman was borne after the flesh, but hee of the free Woman was by promise, which things are an allegorie* (or a comparison) *for these are the two Covenants, the one from Mount Sinai, which gendereth to Bondage, which is Agar, for this Agar is Mount Sinai in Arabia, and answereth*

2. In allusion to the allegorie. *Gal.* 4.

sweareth to Jerusalem which now is, and is in bondage with her Children. But Jerusalem which is above is free, which is the mother of us all. He is proving that the *old* Covenant was to be *done away*, *Agar* was to be *thrown* out with her *Children*. He prooves that those *two* Sons of *Abraham*, *Ishmaell*, and *Isaak*, were types of the two *Covenants* that God made with mankind, the *Covenant* of *works*, and the *Covenant* of *grace*. Now the Covenant of *works* he compares to *Ishmaell*, that was borne after the *flesh*, as other Children were, *Abraham* went in to *Hagar*, and she conceived, and bare a Child as other Women. But *Isaak* was not *borne* after the *flesh*, all *Fleshly* wayes could not produce *Isaak*, he was a Child of *promise*, and the *spirit* of God *breathing* in the *promise*, and working mightily in *Abraham*, and *Sarah*, *Isaak* was produced. This is an *allegorie*, there is a great Mysterie that you think not of, when you read of *Ishmaell*, and *Isaak*. By *Ishmaell* is meant the *Covenant* of *works*, and the *principles* of it, and the *practicioners* of it, and they *walk* according to the *flesh*, as *Ishmaell* did: and by *Isaak* is meant the *Covenant* of *grace*; and those that goe that way, are Children of *promise*, as *Isaak* was. So God hath set this comparison and I conceive the Apostle alludes to it, and calls it a *walking according to the Flesh*. As if he had sayd, thou shalt *never* have this *righteousnesse* by walking in the *way* of thy Father *Ishmaell*, by *Mount Sinai* in *Arabia*, by walking in the *law* to turne away the *wrath* of God: but if thou wilt get this *righteousnesse* thou must *walk* according to the *spirit*, thou must get the *spirit*, and be a Child of promise.

Ishmaell and *Isaak* Types of the two Covenants.

The

The third, and last reason that I shall give, why it is called walking according to the *Flesh*, is because of *weakneſſe*? for *Flesh* is put for *weakneſſe*; as the Scripture sayth. *They are Flesh, and not spirit*; that is, they are poore *weak* things: so, those that walk in that way, in the way of the *law*, they are *weak* creatures; there is nothing, but *wishing*, and *woulding*, and *covenanting*, and *promising*, and *protesting*, and *vexing*, and *fretting* but there is no *strength*. Now one *Saint* that is truly planted in *Christ*, and the Gospell hath truely taken place in his heart, he hath more *strength* then five hundred of the other. Sayth *Paul*; *I can doe all things, I can want, and I can abound*, I can goe to Prison freely, I can *rejoyce with them that rejoyce, and mourne with them that mourne*. Because the *spirit* that dwells in *Christ*, and works effectually, the same spirit dwells in *us*, and works in *us*. Therfore that is the meaning of it; they *that walk after the Flesh*; that is, they that goe after the *law*, they are weake, they tugg, and are never the nearer Heaven; and if they should live a thousand yeares they would be no better, but *wishers*, and *woulders*, and say I have a good *desire* to doe as the Preacher sayth, but I have no power.

Let me conclude with one word of Use, from all this that hath been sayd, which I hope you will consider of. From this Doctrine thus opened, you may hence see the saying of our Lord Jesus Christ verified, and made good, that *few* shall *enter* into the Kingdome of *Heaven*. Doubtless *Paul* did not looke on *sinners*, and *Saints* as

Use. That few shal be saved.

we doe: we account every Professor, let his principles be what they will, eyther from the *first*, or *second Adam*; if he begin to *leave sin*, and to *performe duties*, we account him a *good* man. But the Lord when he comes to judge, he will looke further, and examine us, and will (I feare) finde abundance that shal never enter into the Kingdom of Heaven, even of those that follow *good old Adam*, I meane there are abundance of Professors, that have left corrupt Adam in his *profession*, and follow good *old Adam* that is a sprig from that: they will *abstaine* from *sins*, and they will *performe duties*, and they will doe no *wrong*; and all is but *old Adam* still. Now, good, or bad, if it be *old Adam*, it must *perish*, the *bond woman* must be *cast* out.

Therfore you that are Professors, looke to your selves for the Lords sake, I am mistaken if there be not many hundreds of us that will be found the *Sons* of *Ishmael* at the last day: many that make a great Profession, and many that make a *greater profession* then others, that are honest spirituall, Saints before the World, before men: for when a man goes to keep the *law*, every light that comes into his soule *intends* his *resolution*; every thing intends it in that course he is in; and he may goe to the *highest*, and be the greatest *Professor*, and be ready for all duties, and yet be found a *stranger* to Jesus Christ: therfore look to your selves.

I remember Mr *Perkins* that blessed man, he divides the World for the *number* of them that shall be saved; layth he, the greatest part of the

World

World, two, or three parts of it, are most intire *Heathens*. In Europe here we have the most part *Papists*, and but a few that are *Professants*: and among those parts there are *few*, that *profess* Religion; and among those that *profess* Religion, there are very *few* that doe it in *truth*: as another godly man sayth; take a multitude of *Professors*, that have been *bred* under the *law*, that have been bred on *Mount Sinai*, take a Congregation of such Professors (as there be many such in England) and let the *Gospell* come and be Preached rightly among them, to *translate* them, let a Minister of the Gospell come and say there is no *damnation to them that are in Christ Jesus*, and you are *justified freely*, and *Christ* hath *fulfilled* the law, and all is cleare; whereas before there were *feares* least they were not *righteous*, and they did work hard; now let a man labour to draw them to the *Gospell*, and to plant *Christ* and the *principles* of Christ in their hearts, and I feare that there is not one in ten but will *miscarrie* in the *removing* as you find it often with your *Trees* when you remove and transplant them. I say abundance of those Professors will come to nothing; for when the *feare* of *Hell* and *damnation* is gone from their conscience, when the *whip* is gone, they will *turne the grace of God into wantonnesse*. Nay, some will turne downe right *Enemies*, and *persecuters* of the *Gospell*, as the *Pharisees*; and of those that would come in, in all probabilitie, in *removing* and *translating* them from the *law* to the *Gospell*, there is not one in ten but would *turne the grace of God into wantonnesse*, and there goes all their

Many legall Professors miscarry in their transplanting.

Religion. The way to Heaven is *narrow*, our Lord Christ saith, and I think it will be found far more narrow then we conceive of it.

Therfore as another godly man sayth, we are exceedingly mistaken in *judging* of *Professors*, we looke upon them, and those that begin to *amend* from their *sins*, we call them *Professors*. But this is the true way of judging; that there are but *two roots* in the World, the *old Adam*, and the *new Adam*. There are but *two Covenants*, *Sinai*, and *Jerusalem*, there are but *two* wayes of *walking*, after the *flesh*, and after the *spirit*, after the *law*, and after the *Gospell*. Now I judge him to be a *Saint*, and a *beleiver*, and God calls, and ownes him as a *Saint*; though he be *weake*, and be not so *glorious* in the *eye* of the *world*, as many formall Professors; yet if I see any *principles* of the *Gospell* in him, if there be a little of *Christ* in him in power, though it be but in a *little* measure, and he can *pray* but *little*, and he cannot keepe *fasting* dayes, and dayes of *Humiliation* so plausibly (as many that make a Trade of it in this Cittie) yet if that *prayer*, and *repeating*, and *reading*, and *hearing*, or *preaching*, or whatsoever it be, if it *flow* from the Lord *Jesus Christ*, as a *naturall*, man knowes *naturall* things, soone *Saint* knowes *another*, the *spirit of God knowes the things of God*.

Professors to be judged by their principles.

It is true we all of us have a great deale of *flesh*, and there is somewhat of *good old Adam*, as well as of *corrupted Adam*; but surely we ought not to conceive him to be a *Saint*, let him be never so *glorious* in the eye of the World, and in the performance of *duties*, if there be not somwhat of

The best have somwhat of old *Adam* in them.

Christ

Christ in him. You may see a *poore* despicable *creature*, and see a *great deale* of *Christ* in him, and on the other side you may see *great Professors* that are *Ringleaders* of others, and yet there is not a *jot* of *Christ* in them, but all is *old Adam*, screwed up in his brave parts, and all is but *Flesh*, a little more *Refined*; and he that is *Flesh*, and all that is *Flesh*, cannot *inherite the Kingdome of God*.

Looke to your selves seriously, especially you that are most *eminent*, that think best of your selves, that are *ancient* Professors, unless you look to your selves, you may take a great deale of *paines*, and when all comes to all, after all your *praying*, & *fasting*, and *repeating*, and *preaching*, you may be found to be nothing in the world but men that *walk* according to the *Flesh*, that is, according to the *refined*, and well *educated* principles of *old Adam*; you may be *Ishmaels*, and be built upon *Mount Sinai* when all is done.

Therfore I say we may hence learne to judg *rightly* of *Persons*, who are *Saints*, and who are *not*, who are the *Children of God*, and who are *not*. For in most things we doe not judg *rightly*, we doe not judg as *God judgeth*. We usually judg of men, and things, according to *naturall* wisdome, or according to some *distinctions*, and *definitions* that we have of things, in that *naturall divinitie* we have. As for instance, If a man leave his *drunkennesse*, and *whordome*, and come up to some kind of *holinesse* in his *life*, in appearance, if he come to heare *Sermons*, and *repeat* them, and *pray* a little in his Familie, that man we call a Saint, a godly man, and it may be, he may be *so*, and it may be

How to judg who are Saints and who not.

be *not* so. Now the way that God *judgeth* of all men, is as they are the *Children*, either of the *old*, or of the *new Adam*, and not according to such a proportion of *fruitfulness* in their lives: for the *Pharisees* went beyond many weak *Professors*, in *common* righteousnesse.

Ground of fellowship with others.

And this should be a mayne ground of our *communion*, and *fellowship*, and delight in others, whether in *Churches* or otherwise. It should not be grounded on this: if such a man be of my *opinion* in such things, if *he* agree *with* me, he is for me; and another that *agrees* with *another*, he is for *him*. These kind of *communions* will proove nothing but *faction* in the end. But the *true* communion is when Saints together keepe *fellowship*, Church-fellowship, or other upon *spirituall* grounds. That is, when Christ in *his* soule, and Christ in *mine* close together; this is the maine ground that makes *communion*, and *fellowship*, whatsoever comes in besides that is additionall, but if there be a *communion* of people *without this*, I say it will proove but *faction*, but *walking* according to the *Flesh*.

I should shew now what course we should take to bring our selves to *spirituall* walking.

And Secondly what they should doe *that* God hath brought up in some measure to this *condition*. But I must leave that till God give another opportunitie.

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SERMON IIII.

Rom. 8. 4.

That the righteousnesse of the law might be fulfilled in us who walke not after the flesh, but after the spirit.

THERE were three Lessons that the Lord did Teach us from these words.

The First is implied in the begining of the Verse: that

Every man is bound to get him a righteousnes to fulfill the law of God.

And Secondly, that

All those that rightly beleive in Christ have in them a righteousnesse perfectly to fulfill it.

And Thirdly, that

Those that thus *beleive*, and have this great *priviledg* (for it is the *Foundation* of all others) they are knowne, or *described*

described by this, *they walk not after the Flesh, but after the spirit.*

The two former I have finished, I entred upon the third the last day; I opened it at larg, and prooved it to you, and came to make one Use of it.

Use. How to judge who are Saints and who are not.

That from hence we may learne how to judg of *Persons*, how to judg of those that are *Saints*, and those that are *not* Saints, not according to *some* kind of holynesse they may come up to, but according to the *principles* they walk by, eyther as they *walk* according to the *Flesh*, or according to the *spirit*. For I told you there be diverse Professors among us, that it may be, are emynent in the eye of the *world*, before men, yet when all coms to all, their *fasting*, and *praying*, and *preaching*, and *repeating*, &c. will be found to be nothing in the World but a *walking* according to the *Flesh*, that is, according to the *refined*, well educated principles of *old Adam*. But I shall goe on a little further.

Use. 2. How to know whether we walk accordidg to the spirit.

Therfore in the next place, the Question will be: how shall I know whether I *walk* according to the flesh or according to the spirit? How shall I know whether I be one of those that walk according to the *spirit*?

I will only give you a few *expressions* of it. (I will not say *signes*; for it may be you could not all beare that word) and these *expressions* are most of them layd downe in this Chapter, and hereabout; whereby you may have a guess of it, whether you be men that walk according to the spirit or no.

First,

First you shall find in Rom. 6. that those that are under *grace*, or that walk according to the *spirit*, *sin* is *destroyed* in them, they are *dead* to *sin*, and *alive* to *righteousnesse*. And there are many expressions of the same thing in diverse phrases. As in Vers. 6. *Knowing this, that our old man is crucified, that the bodie of sin might be destroyed that henceforth we should not serve sin.* If thou be a man that *walkest* according to the *spirit*, thou canst say *the body of sin is destroyed*, and thou doest not *serve sin*. Then it is sayd in Vers. 11. That those that are under *grace*, they are *dead indeed to sin, and alive to God*; that is another expression. And in Vers. 12. *Sin shall not raigne in their Mortall bodies*, that they should *obey it in the lusts thereof*. And in Vers. 13. *Yeild not your members as instruments of unrighteousnesse*. And in Vers. 14. *Sin shall not have dominion over them.* So, there are diverse expressions of one, and the same thing. Now from all (for I cannot open them particularly, how much is held forth in each of these expressions, but to help thee to see a little the State of thy soule) I would gather these three things from all these expressions, there is I say meant by them these three things.

1. Such are dead to sin.

The first thing is this, that those that walk according to grace, and according to the spirit, *sin is dead* in them. That is, they are dead, in respect of the guilt of sin, they doe see, and understand in some measure, that *Jesus Christ* by his death hath *abolished*, and *destroyed*, and done away all their sins, in respect of the *guilt* of them; they are not under the *law* in that respect. They see

1. Sin is dead in respect of guilt.

that there is a full righteousnesse in Jesus Christ, that hath satisfied the law, and so their sins are done *away*, that they shall never *condemne* them. This is one thing.

Now a man that walks according to the flesh, he sees not that, neyther can see it: for these things are spirituall. Now take a man that *walks* according to the *flesh*, that is, according to the most refined *principles* of *old Adam*; and he alway carries *guilt* upon his *Conscience*, he will alway be as a man that is rouling of a *Snow-ball*, the more he goes on in his *Service*, the more *guilt*, and horrour. But a man that *walks* according to the *spirit*, let him be *weake* or *strong*, he sees this in some measure (and probably for the most part) that his *sins* are done *away*, and that there is no *condemnation* to him, because he is in *Christ*, and *beleives* in him: therfore as it is. Rom. 5. 7. *He that is dead is freed from sin*, or *justified* from sin. That is one thing.

2. Sin is dead in respect of the power.

Secondly, in all these phrases this is held forth to us (as I understand) that a beleiver being *planted* into *Christ* (for so he looks upon himselfe) and *ingrafted* and *united* to Christ, in respect of the power of sin he accounts it as *dead*: that is, when he sees any sin *stirring* in him, he considers, I am one with Christ, I am *planted* with him in his *death* and *resurrection*, and this sin was *condemned* when Christ was *condemned*, and as sure as Christ did die, this sin must die; therfore he looks upon all his *sins* and *lusts*, as things that are *gasping* for life, as things that are ready to *die*, and that will *surely* die, as surely as *Christ* did *die*.

Another

Another man that *walks* according to the *law*, when he ſees *ſin* in him, and finds *luſts* to riſe in his ſoul, he ſayth as David in another caſe. *Surely I ſhall one day fall by the hands of Saul.* Surely, I ſhall prove an *Hypocrite*, one time or other, this ſin will break my *neck*, and ſo he is diſcouraged, and his heart is hardened. But a man that is under *grace*, that walks according ro the *Goſpell*, let ſin be never ſo *ſtrong* and *prevalent*, he looks on it as a *condemned* thing, he can triumph over it when it is ſtrongeſt, and can ſay, I know thou muſt be layd in the *Grave* with *Jeſus Chriſt*; he reckons himſelfe dead to ſin. That is another thing.

3. They are more holy then others.

Thirdly, and laſtly, from all theſe expreſſions here in Rom. 6. We gather this, that ſurely all thoſe, that are under *grace*, or that *walk according to the ſpirit*, in ſome eminent way, are more *holy*, and more *freed* from ſin then once they *were*, and then all thoſe are that walk under the *law*, in ſome eminent way I ſay they are more *holy*, though I doe not ſay there is no ſin in them, for then we ſhould *lye* as *John* ſayth, but certainly there is a *power* in their ſoules againſt *ſin*, that is exceedingly *tranſcendent* in reſpect of the beſt *morall* men, in reſpect of the *exacteſt* men in the World, that walk according to the *law*, what elſe is the meaning of all this. *Yee are dead to ſin*, and *ſin ſhall not reigne and have dominion over you*, and you ſhall *not yeild your members as inſtruments to ſin*? Shall we turne all this into *ſpeculation*? No, certainly, there is ſome *eminent*, reall holyneſſe and power againſt ſin that they had not before. Therfore ſaith he, *What pleaſure had you in thoſe things whereof ye are*

now ashamed? those sins that you committed before, you are now ashamed of them.

And let me looke a little upon my owne soule, or appeale to you, take any man, or woman, that understands what it is to be under the *law*, what it is to walke according to the *Covenant of works*, and according to the *flesh*, and what *covenants*, and *resolutions*, and *promises*, and *fastings* he had, and let him looke upon himselfe, what he is now since he hath knowen a little of *Christ*, and hath knowen that he is a *justified* Person, and that he is *dead* to the *law*, and the like. I appeale to you, whether you doe not feele a strange *power* in your soules *killing*, and *subduing* sin, that you never imagined before, or almost hoped to have. There are some Saints that I know, that when they came to know a little of Jesus Christ, they have found a *power* to subdue their *sins*, that they did not hope for in their other condition, they were so strong; it is an emynent power. A poore Saint that sees another *tugging*, and *striveing*, and *wrastling*, and *buffling* with his *corruptions*, he knowes that there is a sweet *power* in his soule that pulls downe the *bigbest*, and *proudest imaginations*. As a godly man sayth, there is as much difference between a man that walks after the *flesh*, according to the *law*, and he that walks according to the *spirit*, as betweene a man that is in a great Lyter or in a great Boat, that is fast upon the *sand*, and there are it may be a dozen or twenty men tugging and striving to get it off, and yet it sticks: and another man that is in a Boat upon the *water*, and needs onely to hoist sayle, and sit downe and it

is

is gone, he goes with winde, and tide. So a man that walks according to grace, he can go as a child, and speake loving, and plaine words to his *Father*, and get power over his sins, that all the *howling*, and *roaring*, and *crying* of another a whole Yeare together cannot doe. It is so, and all you that know what *grace* is, know it. That is one thing: therefore consider this, if thou walke according to the spirit, thou art *dead to sin*. That is, in respect of the *condemnation*, and *guilt* of it, thou heareſt that Christ hath fulfilled the law, and that sin is done away.

And secondly in respect of the *power* of it; thou canst looke upon it as a *dying*, gasping thing, that must die, and thou canst tread on it through the *death* of *Christ*.

Thirdly, thou findest no *lust* so *strong* in thy soul, but thou canst ordinarily *bring it downe*; thou canst bring it to the obedience of Jesus Christ: another man may throw his cap at his sins, and be *wishing*, and *wishing* all the year long, but there are strong lusts in his soule that will not out. Therefore sayth the Apostle, when you *walked* according to the *law*, *the motions of sin brought forth fruit unto death*: inevitably it will be so.

Then further you shall finde the fruits of walking according to the spirit. I will but name them to you, and wish you to consider of them. You have many set downe in this Eighth to the Romanes. Fruits of walking according to the spirit.

When a man walks according to the spirit, you shall see this is one fruit of it, a *spirit of adoption*

tion

A ſpirit of adoption.

tion whereby we crie abba Father. *As many as are led by the ſpirit of God, they are the Sons of God: for ye have not received the ſpirit of bondage againe to feare; but ye have received the ſpirit of adoption whereby we crie abba Father.* That is one fruit of it, as ſoone as a man comes to *walk* according to the *ſpirit*, he hath not a ſpirit of *bondage* any more. What is that? It is nothing but this, a temper of ſoule like a *ſlave*, juſt as you may conceive of a man that is taken Priſoner in *Turkie* what temper he is of, he is glad of a *cruſt* of bread, and he feares *whipping* and *beating*, and (it may be) *killing*: ſuch is the temper of a mans ſoule in a *ſpirit* of *bondage*: when one is in ſuch a temper that he is alway in *feare* of being *whipped*, and *ſcourged*, and he hath hard *thoughts* of God, and he *feares* that he ſhall proove an *hypocrite*, and the like. Now ſayth the Apoſtle we have not that ſpirit, but we have the ſpirit of *adoption*, *whereby we crie abba Father*. That is, there is a ſweet temper, ſuch as is in a loving *Child* to his deare *Father*, there is a *boldneſſe*, a *love*, and *delight*, and *rejoycing* and a *ſweetneſſe*, &c. This is one fruit of it, therefore as far as thou art under *horrour*, and *mopeing*, and *howling*, and *crying*, thou commeſt ſhort of walking according to the ſpirit: for thy ſoule would be alway full of *ſweetneſſe*, in the *greateſt* affliction, if there were a ſpirit of *adoption*; and under the worſt *ſins* thou doeſt commit, though their would be ſorrow yet thou wouldeſt be full of ſweetneſſe and joy. That is one thing.

Spirit of bondage what.

Rayſing up of the ſpirit.

Againe, another fruit, and conſequent of it, is that the *ſpirit of God beares witneſſe with our ſpi-*

rits

rits, that we are the Children of God. If thou wilt be *led* by the ſpirit, and *walk* after the ſpirit, the ſpirit of God will *witneſſe* with thy ſpirit that thou art the Child of God. What is that? the meaning of it is this (as I underſtand) the *ſpirit* of *God* will *rayſe* up *my ſpirit*, to be able to *ſee*, and *know*, that I am the Child of God, for the *ſpirit* of a man, knowes the *naturall* things of a man, and no more. But the *ſpirit* of God witneſſeth with *my ſpirit*, that I am the Childe of God, that is, hee rayſeth up my ſpirit whereby I may ſee, and know, that I am the Childe of God: that as before by my *owne* ſpirit I was able to know whether I were *poore*, or *rich*, whether I were *ſick*, or *well*, whether I were *beloved*, or *hated*: So now my ſpirit is *rayſed* by the ſpirit of God, I am able to *reflect* upon my *ſelfe* ſpiritually, and look upon my ſelfe as *beloved*, and *choſen*, and *holy*, and *called*, and *juſtified*, and this in a ſpirituall way.

Thirdly, here is another expreſſion of it, and that is, an earneſt *hope*, or *expectation* of the glory that is to be *revealed*. I find, and obſerve little of that to be in Profeſſors, and I have oft marvailed at it, and the reaſon is, becauſe they have not the *ſpirit* of *adoption*, and *walk* not fully according to the *ſpirit*, therfore they are not filled with thoſe *expectations*, and thoſe earneſt deſires, that the Saints were ordinarily in the primitive times, Sayth the Apoſtle in this Chapter. *The creature groaneth and deſires to be delivered: and not only they, but we our ſelves, which have the firſt fruits of the ſpirit, we groane within our ſelves, waiting for the adoption, to wit the redemption of our bodie.* The

An earneſt hope.

meaning

meaning is, there is no man knowes what that glory is, that is to be revealed; nor no man what it is to looke for it, and expect it. The word in the Originall is (as one sayth) as a woman looks for *deliverance* when her *paines* are on her. O! she would faine be *delivered*, or as a man in *Prison* that looks for his *freind* out of a window, he puts out his *head*, and looks, but he cannot get out, though he faine would. Such an *earnest* hope, and *expectation*, and *desire* there is in the Saints that walke according to the spirit, to see Jesus Christ come, and to enjoy that glory that is to be revealed.

There are many more *expressions* there, that are the *fruits* of it, as the spirit of *supplication*, Vers. 26. And there is also a *triumphing* over all our spirituall *enimies*. Vers. 31. *what shall we say then if God be for us, who can be against us?* &c. And then, there is an absolute *dependance* upon God for *all* things. *He that spared not his owne Son, but delivered him up for us all, how shall he not with him give us all things.* And then there is also a patient *suffering* of all *afflictions*. Sayth the Apostle Vers. 18. *I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.* And then there is lastly, an absolute eternal *union* with Christ Jesus, in respect of his love. *I am perswaded that neither death, nor life, nor Angels, nor principalities, nor any thing shall ever be able to seperate us from the love of God, which is in Christ Jesus our lord:* these are the expressions of the *fruits* of the *spirit* of God in the *soule*; when men walk according to the *spirit*, when they walk according to *grace*. Take a man that walks according to the

flesh

flesh, or according to the *law*, you shall find none of these kind of things in his soule. So much concerning that Use.

Use 3. Tryall of our actions.

In the next place, as this Doctrine is a *Touch-stone*, whereby you may *trie*, and *judg* of mens *persons*: so hereby also you may trie your *services* and *actions*. I say this is a rule whereby you may come to know what your *services* are, what worth is in them. For as they only are Saints, who walk according to the *spirit* (let the World judg how they will) and those that walk *carnally*, according to the *flesh*, according to the law, are not *Saints*: so I say those *actions* or *services* of ours, that proceed from the *spirit* of God, they are only *pleasing* to God, and those that proceed from the *flesh*, from *Old Adam*, those are *not pleasing* to him. Now I say, by this we may *trie* our *services*, and *actions*, as well as our *persons*; for there is the same reason for both, in all my *actions*, all that I expect from them, is that they be *pleasing* to God: that is the end of all that we doe; for they cannot *justifie* us, that is *done* already, or if it be not they *cannot* doe it; but all is to be *pleasing* to God. Now then the maine rule by which I am to *judg* of my *actions*, it is this, not to *judg* of them according as they are *plausible* to *men*, or according as they have *affection*, or *enlargment* in them (as we call it) but we are to judg of our actions cheifly (if not principally) by the *principle* that they flow from, if it be the *weakest*, and *meanest* action, if it be the least *sigh*, or *prayer*, if it proceed from the *new Adam*, the Lord Jesus, it is *sweet*, and *pleasing* to God, it is an acceptable

Sacrifice. But if it be the most *glorious* thing in the World, if it proceed from *old Adam*, not only from *sinfull Adam*, but from *naturall Adam*, as he is called the *naturall man*, 1. *Cor.* 15. I say that that riseth from naturall *wisdome*, and *invention*, and *understanding*, and *memory*, &c. it is but flesh, and *whatsoever is borne of flesh is flesh*, and as we say, *Pepper* is *Pepper*, that is, it is deare; so *flesh* is *flesh*, that is, it is a *filthy* abominable thing to God. As it is in this Chapter, *they that walk according to the flesh cannot please God.* So that that is *borne* of the *flesh*, that *service* that ariseth from the *flesh*, that is done from the flesh cannot please God.

Quest. But you will say, cannot the *actions* that proceed from the *principles* of *naturall Adam* be pleasing to God? ——— Every man knowes, that of *corrupt Adam* cannot; but cannot that of *naturall Adam*? as a man may *pray* meerly by a *naturall* wit, and *bravely to please* man, and to please *himself*, and he may *preach* by a *naturall* wit, and doe other Excercises, and doe them *finely*, cannot they be pleasing to God?

Answ. No, this is a certaine rule, that there is nothing that comes from flesh, from a principle of old Adam whither it be naturally good, or evill, there is nothing whether from pure Adam, or corrupt Adam, that is pleasing to God.

Nothing that comes from naturall *Adam* pleaseth God.

The reason is this, because, as it is *Gen.* 3. 5. That when *Adam sinned* against God, you know his *punishment* was, that he should *die*: he was not to *eat*, or *touch* the forbidden *fruit*, least he should *die*. Now when *Adam eat* of that *fruit*, you know the *curse* came upon him. And in reference

ference to this you ſhall find thoſe phraſes in this Epiſtle, *whoſoever walks according to the fleſh ſhall die*, whoſoever walks as *old Adam*, is in the State of the old curſe, he ſhall die, and *O miſerable man, who ſhall deliver me from this body of death.* He calls it a body of death, alluding to the maine curſe of *old Adam*, which was that he ſhould *die*.

Now when the Lord ſayd that *Adam* ſhould *die* for ſin, conceive not, that the meaning is only, that he ſhould die *perſonally*, that his *perſon* now ſhould be *ſubject* to the *wrath* of God, to *damnation* of ſoule, and body, for ever in Hell: that is not the only meaning of it; it is true, he fell under that, but the meaning is this alſo, that whole *Adam*, *Adam* as thou art a *publike* perſon thou ſhalt *die*, that whereas I made, and appoynted thee to be the *ſpring*, and *Foundation*, of all mankind, and every man in the World is to have thy *Image* on him, and I have filled thee with *righteouſneſſe*, and *wiſdome*, and good things, that may tend much to thy *happineſſe*, and thy poſteritie, that thou mayeſt derive a *principle* to them to be *like* thee in good, and to be *pleaſing* to me. But when *Adam ſinned*, now ſayth God, thou ſhalt *die*, I made thee a *happie* creature, and put abundance of *excellencies* in thee for thy ſelfe, and thy poſterity as a publike perſon: but now thou haſt *ſinned*, and *extinguiſhed* all that good. Now I will *blaſt* them all, thy *wiſdome*, and thy *righteouſneſſe*, thy *ſoule*, and thy *body*, thy very *being*, *Adam* ſhall *die*. Thy *perſon* as thou art a *private* man, and as thou art a *publike* man, *ſoule*, and *body*, *fleſh*, and *bone*, all that is *in* the, and all that comes *from* thee,

Adam to dye as a publick perſon.

thee, shall die: this is that great curse that God laid on him, a curse of a great extent.

All that springs from old *Adam* condemned.

Therefore I say, whatsoever now ariseth from the *Sons* of *Adam*, that springs from *old Adam*, be it good, or evill it is condemned to die, it must *die*, it cannot *please* God. As *Adam* when he had eaten the forbidden fruit, the Lord set an *Angell* with a *Sword* to keep the *Garden*, that he should come in *no* more. Just so now since *Adams* fall the Lord hath set a Sword as it were to keep men from all the *principles* of *Adam*, that those things shall never please God any more. Or I may say of it as *Joshuah* speakes of *Jericho* when hee had pulled down and destroyed it; *Cursed be the man that buildeth this Citty any more.* So when God pulled downe *Adam* for sin, the Lord layd that *curse* upon him, that he should never be a *blessing* that way any more, God would never looke on him, or any thing that should come from him any more: God would bethink himselfe of *another way*, but that way he would not meddle with. But now this is our fault, wee are still going to build *Jericho* againe. We are every man more *apt* to *righteousnesse* then to *sin*, such a righteousnesse as it is; we are apt to goe, and build up the ruines of old *Adam*; when we goe about the service of God, and to doe any thing for him: or as the people of *Israel*, *Deut.* 1. God bids them *arise*, and *goe* into *Canaan*, and then they would not, but by and by they would goe, and then God tells them they should never goe: So the time was that we might have gone the way of *old Adam*, when God made him righteous; if we had continued

tinued so, it had been well, and the more we had endeavoured to be *righteous* that way, the more blessed we had been. But now we are *fallen*, and God hath *cursed Adam* to dye: now any one that goes that way is *cursed*, that goes about to repaire those old ruines; no, saith God, doe not now anger me in seeking to be *holy* in that *way* as old *Adam* was: We must labour now to goe a new way and get the new *Adam*, Jesus Christ into our *soules*.

This is the reason why (as it is cleare, in 1 *Cor.* 15.) men must dye, why godly men must dye as well as the wicked, *It is appointed to all men to dye.* Why so? The reason is this, because God in Paradise *condemned* old *Adam* wholly to dye; therefore *Flesh and blood cannot inherit the Kingdome of God*, no peice of *old Adam*: therefore he being a publike person, and we being in him, that curse must be fulfilled, and wee must dye. All that belongs to *old Adam* must dye one time or other, *Nolens, volens.* Therefore as we beare the Image of old *Adam*, though we have some *beginnings* of new *Adam*, yet because we have the disposition of old *Adam* (I speake not of *sin*, but) of *naturall Adam*, wee are earthly as *Adam* was; therefore we must lay downe this *flesh* and *body*, because of that great curse in Paradise, that *Adam* should *dye*, and all that are of him. Why godly men dye as well as others.

But you will say, why then doth not *corruption* (that is a part of *old Adam*) *dye* in the wicked in *Hell*? You say whole *Adam*, corrupt *Adam*, and naturall *Adam* must dye: Now the wicked in Hell, they have *sin* and *corruption* World without *Quest.*

out end: for *Caine* is a murderer, and *Judas* is a Traytor to this time.

Answ. Sin remaining in the wicked in Hell, it is a curse.

It is true, that *corrupt Adam* in the Saints must dye; but that comes not by the *curse*, but it is by *Christ*, and is a blessing, and that corrupt *Adam*, sinfull *Adam*, lives for ever in them in *Hell*, it is a part of the *curse*; for to live in *sin*, is to dye properly. Now in that wee shall have this *flesh* and *blood* dissolved, and shall have naturall *wisedome* and the like all *dashed* out, therein wee are common with them, that is of the *curse*, though God after (by an after-game as we may speake with reverence) turned it to a *blessing*. But for the dying of corruption in us, that is the *blessing* of Jesus Christ, and no *curse*. It is a *curse* to live in *sin*; therefore though *Adam* be wholly to dye, yet the wicked continue in sin, World without end, even in *Hell*. I meane there are the *sins* of the *heart* at the least. And in those places of the New Testament I conceive the holy Ghost alludes to this, as that in *Rom.* 8. *They that walke after the flesh shall dye*: Why doth he not say the plague of God shall come on them, but they shal dye? It is as if he had said, doe you not remember that God threatned a *curse* in Paradise to *flesh*, and he that walkes after that shall dye; for God hath sayd, *Flesh*, and *Adam* shall dye. And so *Rom.* 7. *who shall deliver mee from this body of death?* that is, from this *body* that God hath *condemned* to dye. Therefore I say whatsoever springs in us, and comes from us, from old *Adam*, it is a dead thing, that God *cursed* even in *Paradice*, and therefore cannot be *acceptable* to him.

Take

Take the beſt piece of old *Adam*, and offer it to God, and it is as that *ſtrange* fire that *Nadab* and *Abihu* offered, it cannot pleaſe God. Let me give you one chiefe inſtance that makes my heart bleed when I think of it. That thing that you call *Divinity*, or thoſe that you call *Divines*, they are good words of themſelves; for *Jonn* is called the *Divine*: But that which you call *Divinity*, which is the great Idoll of the World, it is nothing but old *Adam*, a kind of *godlineſſe* learned in a naturall way, a man learned after the old *Adam* as we learne *Logick*, or other things in the *Univerſities*; and ſuch a one comes and ſcatters this among people, and this you call *Divinity*, and he is a *Divine*, and yet this is *abominable* to God. And that is the reaſon why there are many *Divines* that Preach excellently, and yet God *curſeth* it, Why? It is old *Adams wiſedome*, and *invention*, and brave *parts*, but God curſeth the ſoule; he *curſeth* that Fig tree that it ſhall bring *forth* no more. Divinity miſtaken.

O Beloved that we would not ſuffer our ſelves as children (I had almoſt ſayd as fooles) to be carried on *wheeling* in a *profeſſion* of Religion, and to think it enough to carry it plauſibly in duties, in obſerving *faſt dayes*, and dayes of *humiliation*, &c. But that thou and I may be content to let *all* the *Profeſſors* in the Towne to goe before us that way, let them be more *gallant* Profeſſors in *outward* performances in all they doe: let it be thy care and mine to *gleane* the ſpirit of God after them; let people ſay there is *ſuch a man* made ſuch a *brave* peice of worke, and ſuch a man *prayed* excellent

lent well, and prayed *so long*; let us passe by these things, and if I can doe a little from the spirit of Jesus Christ; and if God will frame my heart from the Lord Christ, and his spirit, to speake a *few* words to my Father, this is all I care for. And so for other things.

vvhy men are proud of their duties.

Therfore I beseech you, let this sinck into you. That makes you proud; that you cannot rule your hearts, but you are lifted up with pride, when you have done duties, it is because every fine thing you doe from *old Adam* makes you proud, you take all in the *bulke*, and consider not *whence* you doe things, you consider not how much of the *old Adam*, or of the *new* there is in your *Prayers*, and *Duties*. Therfore, let this be an *universall*, eternall *rule*, to know the worth of all your services and actions by, whatsoever is of the *flesh* is *flesh*, and whatsoever of my *Preaching*, and of your praying, and *lending*, and *giving*, and of your *publike* actions, if it be not from a *spirituall principle*, from Jesus Christ, according to the *Gospell* planted in you, it is of *old Adam*, and it is condemned, labour to leave that.

Use 4. To expect the fulfilling of Prophesies and promises.

I shall conclude with one Word more, and that is this, that this beeing so, that *this* is to *walk* according to the *spirit*. Then we should long very much for the fulfilling of those *Prophesies*, and *Promises*, that God hath made unto us concerning the *latter* times. There is no *Saint* almost now, that I know, but expects *glorious* times, only *one* Saint thinks that the glory of the Saints shall be in this thing, and *another* in that thing, but *every* Saint expects continually the *fulfilling* of those *Prophesies*,

and

and *promiſes* ſet downe in the latter end of the Revelations, and they are *glorious* ones, whatſoever the meaning of them is, and I think the *cheife* thing there promiſed which ſhall be the *height* of our *happineſſe*, that the *new Jeruſalem ſhall come downe from Heaven*, miſtake me not, though it be a *conſequent*, yet it is not *cheifly*, and properly ſuch a way of *government*, *this*, or *that*, or the *other* way, though it be true that *Government* will follow upon it, yet if the meaning of it were only to *reforme* our *Churches* (though that were a bleſſing) or that *Chriſt*, ſhould come, and *reigne* here *temporally*, and give us *Inheritances*, and *riches*, and the like, truly a Saint would not long much for theſe things. But the New -- Jeruſalem ſhall come downe from Heaven, and abundance of bleſſings that ſhall goe along with it. What is that? The meaning of it is, we ſhall have the light of the Goſpell clearly revealed unto us, and we ſhall have Goſpell principles fully put into our *ſoules*, which by *Antichriſt*, by *Babilon* we have been ſeduced of theſe thirteene or fourteene hundred yeares. For that was the miſcheife of *Antichriſt*, he hath kept us all his reigne under the *old Teſtament* with *Altars*, and *Sacrifices*, and *Prieſts*, and I know not what: every thing juſt as they uſed under *Moſes*, and we are not wholly gone out of *Antichriſt* yet. But the Lord will ſend a *light* into our hearts, to know the *truth*, in the *power*, and *ſpirit*, and to ſquare our *hearts* to it. For that is *new Jeruſalem*, if you compare it with *Heb.* 12. where the holy *Jeruſalem*, the heavenly *Jeruſalem* is clearly oppoſite to *Mount Sinai*: So compare it with *Gal.* 4. he

New Jeruſalem comming downe from Heaven, what.

tells us *that Jerusalem which is above is the Mother of us all*; that is, *the Covenant of grace*, and the principles thereof in the soules of men. Therefore I wish that the Lord would set *your* hearts and mine a longing after that, that we may have more of the *spirit* of the *Gospel*, and of the Principles of the *New Testament* in us; and then for matter of *Government* of Churches, those things would follow. For to set up *Government* and *Discipline* before this comes into the *soule*, truely it is to build Castles in the *ayre*; for let a man take us, and frame us in the *Independent*, or *Presbyterian* way, in what way he will, unlesse the Principles of *Jesus Christ* in the Gospel be *spiritually* planted, it will be a *fleshly Independent*, and a *fleshly Presbyterian* service. Therefore labour chiefly for *that*, and pray the Lord to *fulfill that*, and then your *Government* whatsoever it shall be God will *reveale* it more fully. People are now generally going to *build* and *order Churches*, and I know not what, unlesse the spirit (of the *New Testament*) governe in the *New Testament*, it is a vaine thing thing; for if wee have our former *fleshly* hearts, that walke according to the *Law*, and according to the flesh, all the *Government* in the World will never doe us good, because God hath *cursed Flesh*, and it will never be *regulated*, and brought to good.

Upon what ground to long for the comming of Christ.

And this also should move us exceedingly to *long* for the *comming* of *Jesus Christ* to glory, for *his comming* to us, or *our comming* to him, and the reason of that you shall have in 1 *Cor.* 15. 49. a glorious word that hath dwelt much in my

thoughes. I told you the reason why every man must *dye* a naturall death, becanle of that absolute grand *curse* that *Adam* did fall in as a *publick* person, and we being from him we must *dye*. Now here is the comfort of it; a blessed word it is, *As we have borne the Image of the earthly, so we shall beare also the Image of the heavenly*; that is, when the *redemption of our bodies* comes, at the *day of Christ*, then as we have *borne the Image of the earthly, so we shall beare the Image of the heavenly*. We have borne hitherto, and doe beare the *Image* of naturall *Adam*, we are all his Sons and Daughters, just like him in our *wisedome* and *understanding*, and *bodies*, and *soules*, poore earthly creatures, *naturall, fraile creatures* we are, and by that *curse* that was layd upon him we must all *dye*, and lay downe these *earthly Tabernacles*, these *earthly creatures* must be dissolved: *As we have borne the Image of the earthly*, not onely as we have borne the Image of old *Adam*, *sin*, and *wickednesse*, and *pride*, and *frowardnesse*; so now we shall beare the Image of the *new*, not onely in respect of *grace*, and *holinesse*, and *righteousnesse*, that if I be in him all those *corruptions* of nature shall *out*, and I shall have a new *nature*. That is true, but that is not all; but as I wholly beare the Image and shape of *old Adam*, his *body*, and *soule*, and *senses*, and all those must *dye*; so when these bodies shall be raised, we shall as *absolutely*, and largely beare the Image of the *new Adam* the Lord Jesus in our *body* and *senses*, and all our whole man, soule and body, in respect of *substance* as well as *quality*; we shall beare the Image of the *second Adam* as lively

and in as large an extent as ever wee bore the Image of the earthly *Adam*. Therefore that is a great comfort; I will tell you why, because it is not onely the *sinfulnesse* of a Christian that troubles him, but his *earthinesse*, so many distempers, and troubles, that it is a *misery*, the *spirit is willing but the flesh is weake*; there is so much *weaknesse*, and *earthinesse*, and *frailty*, sometimes a mans *heart is right* for God, yet his *head* akes, or his *stomack* is full of wind, or he is weary, and wants sleep, there is some *frailty* or other. This is all *earthly Adam*; all this shall be gone, and this kind of *body* and *soule* shall be altered and changed to the Image of the blessed *second Adam*, we shall put off our *earthynesse* as well as our *sinfulnesse*, and have his blessed compleat *Image*.

Not onely sinfulnesse but earthynesse troubles a Christian.

Now how glorious that shall be, as you never saw the first *Adam*, but onely by hear-say, and by reading of the Word of God, so you have not seen the *second Adam*, but you may partly know by the manifestation of his glory on *earth*, you have heard much of his glory, *we saw his glory, as of the onely begotten Son of God*; we shall then see him, *Phil.* 3. 19. *Our conversation is in Heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies*. He meanes vile, not onely in respect of *sinfulnesse*, but of *dustinesse*, of *earthynesse*, and *weaknesse*; *that they may be like his glorious body, according to his mighty working whereby he is able to subdue all things to himself*; that is, according to his usuall manner of *working* he can doe what he will in *Heaven* and *Earth*. We cannot conceive what an Image we shall have upon

The glory of Saints in Heaven unspeakable.

on our *bodies* and *ſoules*, but according to his *wiſedome and mighty power whereby he is able to ſubdue all things*, he will doe it.

Therefore let me tell you this, I finde few, or none that have thoſe live by *expectations* in theſe times of that glory that is to be *revealed*, that the Saints of old had; See how they ſpeake of it, *what manner of love is this, that we ſhould be called the Sons of God?* But *yet it doth not appeare what we ſhall be; for we ſhall be like him.* And *gird up the loynes of your minds, be ſober and watch for the glory that ſhall be revealed.* The *Saints* heretofore, more then halfe their *hearts* were in Heaven before hand. That is the meaning of that, *Our converſation is in Heaven.* Juſt as you ſee men that goe a *long journey*, or as you ſee people that have been *plundered*, that are returning to their owne *homes*, their *converſation* is there halfe a yeare before; their *hearts* and their *thoughts* are there, and they wiſh they were there, and think the time long, and are thinking what they will *doe*, and what they will *be*, when they come there.

Saints formerly had more lively expectations of glory by Chriſt.

So, *our converſation is in Heaven*, the Saints doe ſo long after the *glory* that is to be *revealed* in the day of *adoption* and *redemption* of our *bodies*, that the moſt part of them is there *already*.

Now we doe not *conſider* of this, becauſe the *new Jeruſalem* is not yet come into our *hearts*. We have not that *Goſpel-temper*, and frame of ſpirit that the Saints had before.

That which remaines, is a little to ſhew you what your *duty* is that the Lord hath brought *up* to *walk* according to the *ſpirit*.

And

And two or three words I have to shew you how you should every one *endeavour* to *attaine* to it, or to *attaine* it more and more. But I shall leave that till the after-noone.

SERMON

SERMON V.

Rom. 8. 4.

Who walke not after the flesh, but after the Spirit.

IT is the *Foundation* of all our *happinesse*, to have the *righteousnesse* of the law *fulfilled in us*; for thereby we are *exempted* from all *misery*, *freed* from all our *enemies*; and therby we are made *capable* to *enjoy* all *happinesse*, and *blessednesse*. For all the *misery* that man *suffers here*, and *hereafter*, is because he hath *not* a *righteousnesse* to *fulfill* the *law*. And therefore whatsoever man, or woman it is, that the *Lord* hath bestowed this great *priviledge* upon, they must needs be in a *blessed* condition. The foundation of a Christians happinesse.

Now that we may know whether we are of that number, the Apostle tells us that they that have this *priviledge*, they *walk not according to the Flesh*, but

but according to the spirit; which was the last thing I was upon. I told you what was meant by *walking* after the *flesh*, and what by *walking* after the spirit, I gave the *Reasons* of it, and made two or three *Uses*.

There are two things remaine, which I shall endeavour to speake of at this time,

Use 4. Exhortation to those that have the spirit, how to walke.

First, you that have *received* the *spirit* of God, and in some measure doe *walk* according to the *spirit*, and not according to the *flesh*, that the *new Jerusalem* from Heaven is in some measure come into your hearts, I will give you a few *Exhortations* from the Lord, how you should *carry* your *selves*. That is the first thing I shall doe, and that shall be in four or five short words.

1. Not to abuse this liberty.

The first is this, that the Lord having called you to this *glorious*, *free* estate, to this *free* condition; that you would take heed of *abusing* your *liberty*, that you would take heed of *turning the grace of God into wantonnesse*, as many doe. And by that I meane but two things.

That you would take heed of *using your liberty as an occasion for the flesh*.

And Secondly, of *using* your *liberty* so, as to give *offence* to your *Brethren*, or indeed to *any*.

1. Not to use it as an occasion to the flesh.

I say first, beware of *using your liberty for an occasion to the flesh*. That you shall have *Gall.* 5. 13. *For Brethren* (sayth the Apostle) *you have been called to liberty, only use not your liberty for an occasion to the flesh; but by love serve one another*. The Apostle shewes them in that Epistle the *glorious* condition, and *estate*, that they were in through *grace*. And here in this Verse there are *two* things

things that he tells them, the one is implied (it is worth observing) *ye are called to liberty*. That is, there is a *freedome*, there is a *liberty* in the *Gospell* in diverse things that did seeme to be *sinfull* when ye were under the *law*, for else what sence can you make of this, *ye are called to liberty, onely use not your liberty for an occasion to the flesh*. For we find that the people under the *law*, eyther they made the *law stricter*, or *looser* then it was. And there is no man in the World that *walks* according to the *law*, but he makes *many lawes to* himselfe, that Christ hath *not made*. Now when the *Gospell* coms in *clearly*, all those *lawes* that you made of your owne *head*, vanish. *Ye are called to liberty*: that is, you see more *freedome*, you are not bound to *every* thing that before you were. Before you must not *smile*, it was a sin if you seemed to *laugh*, or *smile*, and a hundred such things. Now *you are called to Libertie, but use it not as an occasion for the flesh*: That is, take not occasion from your *liberty*, to live more *sinfully*; to say *you* are made *free*, and others are *tyed* by the *Law*, and therefore you will live more *carelesly*, and *loosely*, and *sinfully*,; take heed, and beware of that. There *were* some it seemes: I am sure there are some *now*, that all the *liberty* and *freedome* they heare off from the *Gospel*, or by getting off from the *Law*, it is nothing in the World but that they may goe on more in *sin*, and *enjoy* their *lusts* more *freely*; this is to pervert the *Gospel*.

The Gospell brings liberty

And what the end of these people shall be, you may see in 2 *Pet.* 1. and in the Epistle of *Jude*. They are appointed *to damnation*. And *their damnation*

The danger of abusing gospel-liberty.

nation slumbereth and sleepeth not. That is, they are going on *amaine*, they are going *faster* towards *Hell* then any Drunkard or Whormonger. A *Malefactor* never goeth so fast to *death*, as these doe to *destruction*; when all the knowledge of *liberty* that they have is onely to give occasion to *provide* more for their *lusts* then before: Let us consider and take heed of that.

2. Not to use liberty for the offence of our Brethren.

Another thing is, seeing you have liberty by walking according to the spirit (*for where the spirit is there is freedome*, that is certaine) use it not for the *offence* of your *Brethren*. As *some* there are that when they heare they are *free*, are ready to say, I care not *what* all the World say, I know this is not a *sin*, and therefore I will doe it. Beloved that is farr from walking *worthy* according to the Gospel; *I became all things* (saith Paul) *to all men, that I might win some*: I am *under the Law to them that are under the Law, and without Law to them that are without Law*. I became all things to all men that I might gaine some: So we must *not please our selves, but one another for edification*, *Rom.* 15. and *condescend to them of low sort*, *Rom.* 12. *Who is weake* (saith the Apostle) *and I am not weake?* If thou see a man under the *Law*, fumbling and wallowing upon Mount *Sinai*, without the knowledge of the *Gospel*, despise him not, and say, he is a *Legallist*, and what have we to *doe* with him? but endeavour to frame thy *heart*, and thy language, and carriage so *suitable* to him, that thou mayst *win* upon him, and so with others. This is the language of the *Gospell*, and the true way of the *spirit* of God; when a man knowes

knowes his *freedome*, and yet he *becomes all things to all men*, that he may doe them good. There is *one* word, that I thinke is the word and will of *God*, and I desire that thou mayst *take* it so, and carry it with thee.

2. To walke humbly.

A second thing that I advise you to that are *spirituall*, that the Lord hath *revealed* a little of the *Gospel* to it, is this, that you would endeavour to walk *humbly*. O, walk humbly. Why so? I will tell you why, because a man when he is under the *law*, he shall be twenty yeares striving for a *little knowledge*, or *grace*, and shall hardly get them: but as soone as ever a man comes rightly to Christ, and to *know* him, then there is such a *flood* of *grace*, and such *abundance* of *Revelations*, (it is the Scriptures word) there is such abundance of *manifestations* of GOD, and of the Image of GOD, when they begin to come in, that it is a hard thing then to keepe the soule *downe*, for *spirituall* things when they come in *rightly*, when the *Floud-gates* are *open*, they come in as *waves*, one upon the back of another. For *spirituall* Gospell *truths*, *multiplie* in the *soule* a thousand fold, one *lesson* from *another*, and one *Scripture* opens *another*, and then there is no end, and then it is hard to keepe the soule humble. Therfore in 2 *Cor.* 12. When *Paul* was wrapt into the third Heavens, because of the *abundance of Revelations* that he had seene (for he had seen and heard things that he could not utter, and speake to others) he was *readie* to be *proud*, to be lifted up, and least he should be so, God *sent a Messenger of Satan to buffet him*. It implies, it was a hard thing for *Paul* the Apostle when *abundance*

Because of the abundance of revelations in the Gospell.

of *Revelations*, came into his soule, not to be *lifted* up. And this *spoyles* some *honest* hearts. I hope they are so, and that God will bring them *home*, that having been kept *bare* of *food*, as some *Souldiers*, that went to releive *Gloucester*, when they came home to the *Cittie*, they killed themselves with eating *full* and *good* food: So when poore soules have gone upon the bare *Mountaines* of *Sinai*, and then have come to the *Pastures* of *righteousnesse*, they goe so *greedily*, and are so taken, that if God be not wonderfull *mercifull*, they will be *undone* by being *lifted* up. Therfore beware of this, learne from *Pauls* example to seeke to the Lord to keep your *hearts humble*.

3. To walk simply.

A third thing is this, endeavour to walk *simplie* I meane to keepe to the *simplicity* of the *Gospell*. The Gospell, though there be *glorious mysteries* in it to feed the soule, yet notwithstanding it is a plaine, simple thing. Now here the Devill endeavours to undoe soules, as it is ordinary in this City, when men come once to understand a little of the Gospell, and to tast the sweetnesse of it, the Devill screws them up to sublimate all *Religion* into *notions*, to cleave a *haire*, and Religion will be all in *Ideas* and conceits of the nature of God, and of the *creature*. Whereas the Gospell is a *plaine* thing. *Paul* desired to know the *death of Christ, and the power of his Resurrection*. And *Paul* teacheth *Servants* how to obey their *Masters*, and *Masters* how to carry themselves to their *Servants*, and *Wives* to their *Husbands*, and such simple plaine things. Now these things are accounted *nothing*: that is the Reason that many

The Devill makes men sublimate Religion into notions.

among

among us, they doe more and more looſe the Word of God unleſſe it be about ſome *ſublime notions*. If a Miniſter be upon ſuch poynts, ſome *high Ideas* (for they feed upon ſuch) that is worth the while; but if a Miniſter ſpeake of things that concerne their *calling*, or their *ſex*, and *condition*; that is *plaine*, it hath *no taſt* in it, no more then the white of an *Egg*. It is a hard thing to keepe to the *ſimplicity* of the *Goſpell* As the Devill tempted our firſt *Parents*, God gave *Adam* and *Eve* ſufficient *knowledge* to doe his will: and they had ſufficient *naturall* knowledge, for they *Named* all the *Creatures*, yet notwithſtanding ſhee muſts neds goe from the *ſimplicity* of Gods will, and be *curious*, and ſhee muſt know *good* and *evill*, there was the *diſtinction*, good, and evill, thought ſhee what kind of *good*, and *evill*, ſhee goes to this *ſublime* conceit, and ſo was loſt.

How the Devill tempted *Eve*.

Now ſayth *Paul* I am *afraid of you leaſt the Devill ſhould beguile you ſo*

I am loath to *offend* you: for I hid rather win you, or elſe I could inſtance in twenty or forty *conceits* and *diſtinctions*, of things, *Ideas*, that are above the *ſimplicity* of the *Goſpell*, and that is enough to make us leave them, becauſe they are *above* the *ſimplicity* of the *Goſpell*, and the *excellency* of the Goſpell is not in thoſe Ideas, but in knowing the power of plaine things, as the death of Jeſus Chriſt. Every man in *Jeruſalem* knew the *death* of Chriſt: but to know the power of that *death*; keepe cloſe to the ſimplicity of the Goſpell.

4. To het the comfort of our priviledges.

Another thing is this, you that have knowne a little

a little of the *spirit* of God, and have *inlarged hearts*, and *enlightned eyes*. Let not God *rest* till thou find the *comfort*, and *power* of what thou *knoweſt*. O, we know that the righteouſneſſe of the law by Chriſt is fulfilled in *us*, and the like: but we have not the *full comfort* of ſuch a *truth*, and many others. We know Chriſt hath paid our debt, and that we are *one* with him, as he is one with the Father; but we have not the *power*, and the *comfort* of theſe things.

Pauls condition.

Beloved, for thy comfort, know that *Paul* in a ſort was in thy condition. Phil. 3. *Not as though I had attained or apprehended*, but I would apprehend him of whome I am *apprehended*, and I would know the vertue of *his death*, and the power of his *Reſurrection*. *Paul* ſaw ſomething that he did not *fully apprehend*, but he would feele more of the power of *Goſpell*, ſpirituall *truthes*, and if he ſaw that he wanted it, much more *we*.

O, doe not content your ſelves to have an *old*, frozen knowledge of Goſpell truths, whereby you are able to proove that men are *legalliſts*, and that men are under *Mount Sinai*, and yet have *cold*, and *frozen* hearts, *cold* truths without life: therefore thinke of minding God of this.

5. Not to fall back from the light of the Goſpell.

Then laſtly, labour to take heed that you be not by any meanes *bewitched* ſo as to *fall back* from that little *light* in the *Goſpell* that you have *received*, it is an eaſie thing ſo to doe. I doe *beleive*, (and it is my comfort, and will be when I am farr from this place) that the Lord hath *enlightened* diverſe of you to know the *Goſpell*, to know Jeſus Chriſt a little clearer. Now I know not what

the

the Lord may doe for you: but I ſay it is wonderous *eaſie*, you may under *one quarter* of a *yeares fleſhly Preaching*, *loſe* that that you have been under *two* or *three yeares* Preaching a *getting*. I have knowne, after a *quarter* of a *yeares buylding* up of my ſoule in the knowledg of Chriſt, and the *ſetling* of my *faith*, and *aſſurance*, I have heard *one Sermon* that hath *routed* and *daſht* all that work in my ſoule.

Therefore I beſeech you beware, *faith* is a *tender* thing; eſpecially the light we have, that is but very *weake*, and very *tender*, therefore ſayth *Paul*, *who hath bewitched you, you fooliſh Gallatians, before whome Jeſus Chriſt hath been lively painted?* As the word ſignifies, *Chriſt* was drawne *lively* before the *Gallatians* and yet they did fall. If *Paul* that was an Apoſtle, and had the *ſpirit* of God in ſuch a meaſure, laying open the *ſpirit* of Chriſt, and yet his people did goe back to *Moſes*, and to *Sinai*, the Lord help, and uphold us. Therfore *ſtand faſt in your liberty in Jeſus Chriſt*. This is all in ſhort I have to ſay to you for that. I hope you will lay up theſe words.

Uſe 5. How thoſe that walk after the fleſh, may come to walk ſpiritually.

Now I have a few words of *advice*, and *counſell* to thoſe poor ſouls that do yet in a great meaſure *walk* according to the *fleſh*, in one faſhion or other. Their *religion* is a *fleſhly* Religion, from *old Adam*, and according to the *law*, in a great meaſure. Now the Queſtion is what ſhall they doe that they may be *ſpirituall* Chriſtians, that they may *walke* according to the *ſpirit*?

I will only name a few things.

1. Study the difference between the two Teſtaments.

The firſt is this, I would deſire you to endeavor to

to ſtudie much the difference between the *two* Teſtaments, the *new* and the *old*. I meane not the *two Bookes*, but the *two Teſtaments*, that we read of in Heb. 8. & Heb. 9. Whereof the one is *faulty*, and the other is *excellent*, the one is done away the other remaines. Studie the difference between them: for thereby you lay the *foundation* of your Goſpell-*happineſſe*: for there is the miſery of many Profeſſors, and will be their miſery if they ſhould live a thouſand yeares, they *jumble* both *Teſtaments*, without *knowledge*, and *diſtinction*, and ſo they will never be better.

2. To prize the ſpirit.

Another thing that I would exhort you to, is this, to prize the *ſpirit* of Chriſt more then you doe. There is nothing in the *Goſpel* but it isa *Myſtery*, you cannot *know* it but by the ſpirit: and there is no *duty* in the Goſpell to be done that can be done but by the *power* of the *ſpirit*. We may doe many things in the *law* by the ſtrength of *old Adam*: in the *Goſpell* we can doe *nothing*, but the *ſpirit* is all.

And that is the reaſon I think (for I ſpeake according to the grace given me) why people now are left ſo *bare*, and poore, and *confuſed*, and know not which way to goe, or *what* to doe, they doe not prize the *ſpirit* of God.

Learning extolled to the diſparagement of the ſpirit.

Many men *extoll Learning* mightily, and it is accounted almoſt Hereſie to *commend* the *ſpirit* of God. There are many *men*, I, and many *Profeſſors*, that doe not love to heare a man in a few *modeſt* words to *commend* the *ſpirit* of God: but all muſt be by ſtudie, and reading, and learning, and for the *ſpirit* of God it is a plaine meere *Cypher*, and there is

is an end. But my life on it (if I had ahundred I would ſay ſo) they ſhal be *beholding* to the *ſpirit* of God, and *extoll* him before they be *taught ſpiritually*; they ſhall be willing to lay downe all their *learning* (as I have ſeene a learned godly man of late) even with the Plow-boy.

Learning of what uſe it is.

I do not ſay, but that *learning* is good for ſome uſes, and God may *bleſſe* it to help a man to expreſſe what he knowes, the better: but as I told you, *Adam* muſt die, he cannot by it come to know one jot, of the ſpirituall meaning of God in the Goſpell, or one jot of *power* or *aſſurance*, to be *happie*, or to doe any thing for God: towards this, all *learning* is not worth a *ſtraw*: therefore labour to *extoll* the *ſpirit*. And if any of you have a mind to learning, goe on, I diſcourage you not from it; *learning* is a thing in another *Element*; take *paines* and *dilligence* to be *learned*; it is *good* to doe ſo. But if thou wilt be a *Goſpell Chriſtian*, thou muſt *thank* the *ſpirit* of God for all. Sayth *Paul* for all his learning, *I am not ſufficient to ſpeake a good word*, and he was a *learned* man, that *Feſtus* ſayd, *Much learning had made him mad*. *Beza* in his Comment upon 2 *Cor.* 11. Where the Apoſtle ſayth, *Are they Hebrews? ſo am I. Are they Jewes? ſo am I.* Sayth he, I never read in any *Latine*, or *Greek* Author, ſo much eloquence, and elegancie of ſpeech, as *Paul* hath there: and yet he Profeſſeth, he could not *think a good thought* (for all he was learned ſo much) much leſſe doe a good *worke*.

The will of God not knowre till we extoll the ſpirit.

As long as thou keepeſt the *ſpirit* an *underling*; as a *Cypher*, as many of the *clergie*, and *learned* men,

they extoll *learning* to the Heavens, and many of them upon purpose to *despight* the *spirit* of God; as long as they doe so, they shall never know the will of God, *We are not debtors to the flesh*, but we must be *debtors* to the *spirit*, if we will have one true *thought* of *Jesus Christ*. O prayse the *spirit*, and prize the *spirit*. If you have any *thought* of *Christ*, thank the *spirit*; if you have any *glimps* of him in your *soules* worth any thing, *prayse* the *Spirit*.

How Saints of Old spake of the spirit.

That is the reason that the *Saints* in the Booke of God, *speake* not of the *spirit* of God, without some speciall *epithite* of *commendation*. *Guid me by thy* HOLY *spirit*, and sayth another, thy BLESSED *spirit*, and thy GRACIOVS *spirit*, and the *spirit of* GRACE sayth another. They never *speake* of it without some word that shewed their *love to it*, and their high esteeme of it. When the Lord shall come, and his *spirit* shall be *advanced* in the hearts of men, we shall have *glorious* times, and never before that, and those times will come. I remember *Calvin* on those Prophesies in *Isay*, and *Joell*. *The* SVN *shall be darkned, and the* MOONE *shall be turned into blood in that day*; Sayth he, the meaning is, all the *excellencie* that a man *naturally* hath, his *learning*, and *endowments*; in the dayes of the *Gospell*, when the *spirit* shall come with his *light*; when God shall *exalt* the *spirit*, *The Sun shall be turned into darkenesse, and the Moone into blood*: Men shal not so much esteem *learning* from *Books*, but *learned*, and *great* men, and *Scholers* shall come to one *classe*, and one *rank*, and *forme* with

simple

simple people, all waiting on God by his *Word* through the *spirit*. A man can take his Boy from *schoole* that hath his *Lattine* and *Greeke*, and send him to the *Universitie*, and he assures himselfe that he shall be as *good* a *Minister* as his other Sonne, that, it may be, hath served the *spirit* seaven yeares, this is our way, and a hundred more, whereby we *basely slight* and *disdaine the spirit* of God, and doe *not honour* him, and therefore he will not honour us.

3. To be led by the spirit.

Thirdly, if ever you will be true *Gospell* Saints, you must suffer your selves to be *lead* by the *spirit* of God. That phrase you find oft in, *Rom.* 8. *Gal.* 5. *If you live in the spirit, walk in the spirit*, be *lead* by the spirit. We are not *complementary* to *commend* the spirit of God, *&c.* But give it scope to *lead* us. You must heed more what the spirit of God saith unto you, and what he works on you. If there come a *place* of Scripture in your *mind*, *heare*, and *consider*, whether the *spirit* of God hath not put it in thy mind, and would have thee *studie* it, and would have thee compare Scriptures. And when thou commest to doe any action whatsoever, not so much to advice, with this *man*, or *that man*, but what sayth the *spirit* (I meane according to the light of the Scripturs) harken to that more then what all the World saith. Therefore I have knowne some men that in their whole lives have often *mist* the will of God, in *circumstantiall* things usually, it may be for a yeare or two, or three and they have mist it againe in *another* thing, and in another thing. And when they have examined how this comes about, they can say if they

had *hearkned* to the ſpirit of God, they had not done ſo, but they hearkned to men, and ſo went againſt the dictates of the ſpirit, in their conſcience, they would heare what this man ſaid, and what the other man did. But now the *ſpirit* will ſay to them, you ſee I would have ſhewed you the *right* way, but you would not give me *ſcope*, but made a *Cypher* of me. And for my one particular I doe not yet ſee how I ſhould ever have *miſt* the will of God ſince I knew him if I had *hearkned* to the ſpirit of God, if I had but obſerved ſo much *light* as the *ſpirit* had put into my heart. Now we Ballance the ſpirit with this *mans* example, and with the *other mans* opinion, and ſo, come home by *weeping Croſs*. Therefore give ſcope to the ſpirit, I meane not *againſt* the *word*, or *above* the *word*, but ſtill I meane the *ſpirit* of God working *according* to the *Scriptures*, and no otherwiſe.

4. To ſtudie Scriptures without mens gloſſes.

Another thing, and a ſpeciall one is, I wiſh you for the myſteries of the Goſpell to ſtudy the *Scriptures* in the *ſimplicity* of them without the *gloſſes* of Men: For a man in *extremity* muſt doe that that a man that is *not* in *extremity* would *not* doe. We have brought our ſelves in ſuch *ſlavery* to Men, that we muſt take that courſe that another *ſober* man ſhould not. I meane thus, when ever we goe to look for any *truth* of God, for the *will* of God, we have *notions* in our minds *before* hand, according to the times and places we live in. As concerning *Baptiſme*, what need I goe to the *Scriptures* ſaith one, we have it in *ſuch*, and *ſuch Mens Writings*? And ſo we *foreſtall* the *will* of God, that we are *blinded*, and cannot *ſee* it. There-

Therefore if you will ſee the wil of God, I wiſh you (for a while at leaſt) to look on the *naked Scriptures*. And for my part I know but three uſes to be made of other Books.

Three uſes of other Books beſides the Scriptures.

As firſt there is this uſe of Books, you have Books that will read the *Scriptures* in diverſe *languages*, and ſhew the *Originall*, and open the *tongues*; now when I ſee a *word* in *Engliſh*, and doubt of the meaning of it: then I will goe to the *Greek* or *Hebrew*, as God hath endowed me with knowledge.

1. To ſet forth Scripture in diverſe languages.

Then there is another *uſe* of Books, when I read one *ſingle* Scripture, it may be I have a book that will point out *halfe a dozen* Scriptures, to open *one* Scripture by.

2. To open one Scripture by another.

And it may be I have ſome books that take ſome *Scripture*, and preſſe it upon my ſoule, as Doctor *Preſtons*, and other godly books. But to take books, and ſay, *Jerome thinks this*, and *Auſtin that*, and fill our heads with *notions*, they *blind* us that we cannot *ſee* the *will* of God.

3. To preſſe Scriptures on the ſoule.

Therefore in reading of *Scriptures* there ſhould be this *difference*, from our reading of *other Books*, I meane in reſpect of *age*. When we are Children, and *young*, we uſe not *Spectacles*; it may be at twenty, or thirty, or fourty yeares old, we can *read without Spectacles*; but when we come to fifty, or ſixty, then we can ſee nothing but through *Spectacles*. It ſhould be juſt contrary with us, when we are *Chriſtians*. When we are *young* we uſually never read the *word* of God but through the *Spectacles* of mens *gloſſes*; but when we are older *Chriſtians* and ſtronger *Saints*, we ſhould

Difference in the learning of Chriſtians, and others.

learne

learne to read better *without* Spectacles; wee ſhould daily make leſſe uſe of *Mens Books*, and more of *Goas Book*. That whereas before a man *turned* over twenty *Authors* upon a point: Now he can goe *humbly to God* with his *Bible*, and without *Spectacles* he can ſee what the will of God is. Therefore lay aſide *Spectacles* ſometimes, and onely take the *ſpirit* of God, and compare *Scripture* with *Scripture*, that you may come to know the mind of Chriſt.

5. To be borne againe.

Shall I name one thing more? If you would come to be *ſpirituall*, Goſpel-Saints, you muſt be *borne againe*; you muſt be borne from *above*. A *Goſpell-profeſſion* is *Jeruſalem* from *above*, and there are none that can come into *Jeruſalem* that is from *above*, but thoſe that are *borne* from *above*. Therefore marke our Saviours reaſonings, *John* 3. *Nicodemus* asks Chriſt which was the way to Heaven? And he tells him, *Verily thou muſt be borne againe*, or thou muſt be *borne from above*, or elſe thou canſt not ſee it; *Nichodemus wonders* why hee muſt be *borne from above*, ſaith he, *Shall I goe into my Mothers belly, &c.* Saith Chriſt, *marvell* not, *wonder* not; why ſhould he not wonder at ſuch a ſtrange ſpeech? Here is the reaſon, *That which is borne of fleſh is fleſh*: therefore think it not *ſtrange* that I ſay thou muſt be *borne againe*. So I ſay, whatſoever you do by the *power* of nature, by your owne *wiſedome*; by your *owne righteouſneſſe*, or your *owne ſtrength*, all comes but to this, but to *fleſh*, and *whatſoever comes of fleſh is fleſh*; *Fleſh* cannot bring out the *ſpirit* no more then a *therne* can bring out *Grapes*, as Chriſt ſpeak. Therefore

wonder

wonder not, that thou muſt be *borne* from *above*, that is, thou muſt have the *Lord* from *above*, to *beget* thee againe. You have every one, been *borne once*, you muſt be *borne once more*, you muſt have a *new creation* in you: the Lord muſt *create new*, *ſtrange properties*, and *diſpoſitions*, that no *fleſh*, and *blood* is able to comprehend.

6. To pray for the ſpirit of wiſedome, and revelation.

Laſtly, take the councell of the Holy Ghoſt, and that is in *Epheſ.* 1. 16, As Paul prayed for them, ſo doe thou pray for thy ſelfe, and there is all the reaſon in the World that thou ſhouldeſt. *I ceaſe not* (ſayth he) *to give thanks for you, making mention of you in my Prayers, that the God of our Lord Jeſus Chriſt, the Father of glory would give to you the ſpirit of wiſedome, and revelation in the knowledge of him.* *Pray* for the *ſpirit* of *wiſedome* and *revelation* in the knowledge of *Chriſt*. Sleight not theſe *words*, becauſe ſome *wicked* men abuſe them, and others *reproach* them; but becauſe *Paul* ſaith ſo, *pray* that the Lord would give thee the *ſpirit* of *wiſedome* and *revelation*. So much concerning the directions I had to give you.

Uſe 6. The true ground of perſecutions and diviſions.

There is one word of *Information*, and with that I will conclude: From what I have ſaid before concerning the *fleſh*, and the *ſpirit*, learne this *inſtruction* more, hence to ſee what is the true ground of all *perſecution*, nay even of all the *diviſions* that are among us; Men may *pretend* what they will, and *deceive* themſelves, but all the *ſtrife* and *perſecution* in the World is meerly between the *fleſh* and the *ſpirit*, between the *old*, and the *new Adam*. There are two *Princes* in this World, and theſe are contrary the one to the other:

ther: *The flesh lusteth against the spirit. Old Adam* seeks to get *up*, and the *new Adam* will have him *downe*. Therefore you shall have these two in every *Towne*, in one *Church*, in one *Family*, in one *soule*, and wheresoever they are, *the flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary*. Are contrary, what is that? That is, there is no *true contrariety* between *any* things in the World, but between the *old Adam* and the *new*; between the *flesh* and the *spirit*. Now by *Flesh* I meane not onely *corruption*, but *whole flesh*, fleshly *wisedome*: The wisedome of *old Adam* is enmity against the *wisedome* of the *new*; the righteousnesse of *old Adam* is quite *contrary* to the righteousnesse of the *new*; this is the cause of *persecution*. *Gal. 4. 29.*

Let people pretend what they will, you shall see godly men *persecuted*, you may see *Christ* in their *soules* as clearly as the Sun, and people keep a coile about *Independency* and *Presbytery*, but the truth is, it is *old Adam* in those that *persecute*, and the *new Adam* in the other, a man with one eye may see it. There are many *pretences*, but all the *strife* is between the *old Adam* and the *new*. For (to give a little illustration) take *Gospell* godly Saints that have the *spirit* of God in them, they *agree* well enough, they will not *strive*, sometimes they may differ a little, but for the generality, they live *well enough* together; nay, take some *Gospell* Saints that are filled with the *spirit* of God, and the knowledge of Jesus Christ (in these times, and in this City which is the center of all division) and they cannot *attest divi-*

sions.

ſons they cannot *make* a partie, and give *rayling*, for *rayling*, and *ſtrife*, for *ſtrife*; they cannot but *love their enemies*, and *bleſs them that blaſpheme them* As James ſayth, *whence come all wars?* You think they come from your *zeale* for *your way*, and yours for *your way*, but it is from your luſts. *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh.* It is from old *Adam.*

And I was going to ſay, but I will but name it. This is the cauſe alſo of the *weakneſſe* generally that is among you. It is not *wickedneſſe* that troubles a *Saint*, but *weakneſſe*: it is not *poſitive ills*, but *weakneſſe.* And whence is this *weakneſſe?* Becauſe he *walks* after the *fleſh.* The *ſpirit* is *powerfull*, but the *fleſh* is *weake.* As the Scripture ſaith, *Their horſes are fleſh and not ſpirit*: ſo I may ſay, your *Prayers* are *fleſh*, and not *ſpirit*, and it may be my *Preaching*, and it may be our endeavours to *reſiſt ſin.* But as farr as they are *fleſh* they are *weak* enough. But where the *ſpirit* is, there is *power*: *I can doe all things*, ſayth *Paul.* I can *preach the Goſpell from Jeruſalem to Illyricum*: and *I ſhall come to you in the fulneſſe of Chriſt.* A man would think he had been *mad*; but it was the *ſtrength* of his *ſpirit.* A poore *weake* Chriſtian he doth nothing but *wiſh*, and *would*, and confeſſeth his ſins *to day*, and *falls* into it againe to *morrow*, and then confeſſeth againe: and *when will it once be, O Jeruſalem?* But the *Goſpel is the power of God to Salvation*: and all the *principles* of it, are *powerfull*, and all the *precepts* of it have a *power* through the *ſpirit*, for a man to *keepe*, and *obſerve* them.

Cauſe of Saints weakneſs.

Knowledg of Chriſt no ground of licentiouſnes.

Men talk that the *learning* of *Chriſt*, and the

knowledg of the *Goſpell* is to make men *looſe*, and *lycencious*. It is true, *carnall*, vayne *hearts*, the *better* any thing is, the *worſe* they be: but aſſure your ſelves, concerning *true Saints* it is *falſe*: for the only way to be *lively*, and *luſtie*, and *fruitfull* in good, is to *know Chriſt* more according to the *Goſpell*. Let men pleaſe themſelves, and ſay ſo as long as they will, they ſhall be but *poore* old *barren* creatures. You will be *wiſhing*, but you ſhall never *overcome* your *ſins*. I have knowne ſome *Saints*, that by the *knowledge* of Jeſus Chriſt have had *power* to *ſubdue* thoſe *ſins*, and to bring them *under*, that before they never ſo much as *hoped* to bring *under* in this World: yet the *power* of *Chriſt* hath brought them *under*, when all their *faſtings*, and *humiliations* would *never* doe it, when they were in *that way*, without the cleare *knowledg* of *Chriſt*: but when they have come to *Chriſt* they have found it done. In 2 *Pet.* 3. You ſhall find there, men that were *carnall* men, that were as *Doggs* that *returned to their Vomit*, yet the *common knowledg* of Jeſus Chriſt did make them *cleane* from the *pollutions* of the *world*, and did give them *power* againſt their *ſins*, what then will the *ſpirituall*, *effectuall*, *knowledge* of *Chriſt* doe? Therefore never entertaine any *prejudice* againſt *Chriſt*, or againſt his *Goſpell*, or againſt his *ſpirit*, and his *wayes*: for if there be any *power* in this *world*, it is there. All the reſt is but a *flouriſh*, but a *ſhew* of *mortification*, when the *heart* is as *full* of *luſts*, as a *Toad* is of *Poyſon*. There is no *true mortification* or *holineſſe* but what comes from *Chriſt*, and his holy *ſpirit*.

SERMON VI.

Rom. 8. 5.

For they that are after the flesh doe minde the things of the flesh, but they that are after the Spirit, the things of the Spirit.

IN the former Verse you remember how I shewed *you* that there was a great *priviledge* to all true *Beleevers*, which indeed is the cheife of all *Priviledge*, for it is the *inlet* of all *mercies*, and the principall *deliverance* from all *evills*. It is conteined in the beginning of *Verse.* 4. *That the righteousnesse of the Law might be fulfilled in us.* In the latter end of the Verse I shewed the *persons* more largely described, to whom this *priviledge* doth belong; that is, *Not those that walke after the flesh*, but those *that walke after the Spirit.* And I have as God enabled me, opened the meaning of that to you, what it was to *walk*

Scope of the words.

after the *Flesh*, and what to walke after the *Spirit*.

Now the Apostle in this fifth Verse goes forward a little more particularly to discover those that have a *right* to this *priviledge*, by drawing one thing from another. The maine was, *They walke not after the flesh, but after the Spirit.* I, but that is a generall word, and how shall we know that? Saith he, you shall know that also by this, *They that are after the flesh dos minde fleshly things, and they that are after the Spirit doe mind Spirituall things*: You shall know whether you have the righteousnesse of the *Law fulfilled* in you, if you *walke not after the flesh but after the Spirit*. And you shall know that also by your *minding*, by the frame of your *mindes*; if you walke after the flesh you will *minde fleshly things*, if you *walke* after the *Spirit* you will *minde Spirituall things*. And then he goes on to prove that also; as we see oft in Scripture, as in 1 *John* 5. where one thing is made the *marke* of *another* by a gradation; there are five or six things, and one thing proves another, *we know that we are the children of God if we keep his Commandements*; and we know we keepe his *Commandements* by another thing, and wee know that by another thing. So that I say the scope of the Apostle is to *cleare* unto the *Saints* their right and title to this great *priviledge*; and also withall, to convince those that are *carnall*, that they are *without* it, and to shew them their great *miserie* in being so; for you shall see after, how, as he discovers them, so also he shews their misery, he saith they *are enmity to God*, and *they that*

that walke after the flesh must dye, &c. Now that we may goe on breifly to handle this a little to you; you may take the Doctrine as it lyes here in the words: (for I will not, nor need not frame it otherwise) That,

Those that are after the flesh doe minde the things of the flesh.

Doct. They that are after the flesh doe mind the things of the flesh.

Onely remember what I said before, for it is of great concernment; for that great *priviledge* depends upon this: If you have the righteousnes of the *Law fulfilled* in you, you must be those that *walke* according to the *spirit*; and not according to the flesh: And then would you know that? Saith the Apostle, *Those that are after the Flesh doe minde the things of the Flesh, and those that are after the Spirit, the things of the Spirit*; so let that be the Doctrine, or Lesson.

I will give you but two short words to prove this to you; and then to open it as God shall helpe us.

The first thing to prove it is this, that it must be so, because that *every thing* in the World, in all the creation of God doth *act* according to the nature of its *principle* from whence it flowes. As Saint *James* saith, *Jam.* 3. 11, 12. *Doth a Fountaine send forth from the same place, sweet water and bitter? Can a Fig-tree* (my Brethren) *beare Olive-berries, or can a Vine beare Figs?* You know that a *Fig-tree* beares *Figs*, and a *Vine-tree* beares *Grapes*, an *Apple-tree* beares *Apples*, and a *Peare-tree*, *Pears*, and every Tree, and *every thing* will work

Reas. 1. Every thing works according to its principle.

work according to its *principle*. *Make the tree good* (sayth Christ) *and then the fruit will be good*, such as the tree is, such will be the fruit; such as the *Fountaine* is, such will the *streame* be. And when a mans *principles*, the frame of his *heart* is nothing but *flesh*, then of necessitie his *actions* must be *fleshly*, his *affections* must be *fleshly*. If he have a *fleshly mind*, he must have a *fleshly will*, a fleshly *love*, fleshly *hatred*, a fleshly *life*, fleshly *prayers*, fleshly *Sacraments*, fleshly *every* thing: for every thing must be according to its principle. So, on the other side, where the *principle* is *spirituall* there a man will *mind spirituall* things, he will *love* spirituall things, he will *doe* spirituall things, he will *delight* in spirituall things. That is one reason of it,

Reas. 2. Carnall men know not spirituall things.

And the second is this (for I will give you but these two, because the cheife thing that I intend at this time is the opening of it) *fleshly*, carnall men that are *after* the *flesh*, they must *mind* fleshly things: because they *know* not *spirituall* things, they *understand* not *spirituall* things. Or if you will, (and it may be that word hath something more in it) 1 *Cor.* 2. They perceive not *spirituall things*, they doe not *ken* and *Perceive* them. Now you know that a man *minds* not (I meane look upon it as the acting of the understanding) a man *cannot mind*, but what he *knowes*: a man cannot *think* of things he *knowes not*. That is the reason to proove that poore *ignorant* people speak an untruth, and deceive themselves, when they say, we *remember* God, we *mind* God, whersoever we are; and yet they *know* not God. For God is not

not *minded*, but when he is *knowne*. As in that place of the *Corinthians*; *A naturall man cannot perceive the things of the spirit*: he doth *not know* Jesus Christ, therefore he cannot *mind* him; he doth not *know* the things of the *spirit* of God, therefore he cannot set his *heart* upon them. *without Knowledg the mind cannot be good.* That is, till a man have a *stock* of *knowledg* of things, he can never *act* his *understanding* and *mind*, about it. There are two short reasons, why those that are *carnall*, and *fleshly*, those that are after the *flesh*, they *mind* the things of the *flesh*, and they *mind* nothing *else*, nor cannot; and those that are after the *spirit*, *mind* the things of the *spirit*, because they *know* them, they *understand* them, and *understanding* them, they cannot choose as *David* saith, *Psal.* 1. But *exercise themselves in them, day, and night.* They exercise their *thoughts* and *affections*, and all in them.

The Point opened by 3 questions.

Now for the opening of it unto you, here are three questions.

1. What meant by beeing *after the flesh*.

First, what is meant by beeing *after the flesh*.

And Secondly, what is meant by the *things* of the *flesh*, and the things of the *spirit*. I will put them both together. For the *one* will open the *other*.

And what is meant by *minding* the things of the *flesh*, and by *minding the things of the spirit*.

First, by *beeing* after the *flesh*, it is in effect the same that I told you before to *walk* after the *flesh*, therefore if you have not forgotten that, you will easily understand this. But yet to make it clearer, you must understand, that a man is said to be after the

the flesh, or carnall, for so they read it in Latine, *Qui carnalis, &c.* Men are said to be carnall, or after the flesh three wayes.

1. When a Saint hath little grace and much corruption.

The first is when a man is a true Saint, but hath but a *little* measure of *grace*, and hath *much corruption*, much *flesh*. It pleaseth the holy Ghost many times to *denominate* such a man by the *greatest* part that is in him, which is *flesh*, and so to call him *carnall*. As in *Rom.* 7. Sayth *Paul*, speaking how *spirituall* the *law* is, but sayth he, *I am carnall, sold under sin*: sold to sin. Not that there was *no grace* in *Paul*, but that there was such *abundance* of *corruption*, at least, in his feeling. So in 1 *Cor.* 3. *Are ye not carnall?* (sayth Paul) have ye not *need* of *milk?* are ye not *Babes?* When I heare there are such *divisions*, that some are for *Paul*, and some for *Apollo*, and some for *Cephas*. *Are ye not carnall?* are ye not after the *flesh?* That is, is there not a *world* of *corruption* in you? doth not *corruption rule*, and beare *sway*, over that *little grace* that is in you? So in *Gal.* 6. 1. *If any man be overtaken with sin, ye that are spirituall restore such a one.* That is, as if he had sayd, there are some *carnall* and they cannot keepe themselves from being *overtaken* frequently with sin, and much lesse can such *restore others*: but a *spirituall* man, one that the *spirit* hath prevailed in some measure over the *flesh* in, keeping him from the *foyles*, and *falls*, that *weake* men fall into, and making him able in some measure to *raise*, and heale others. Now so we are not to understand it here in this place, when he sayth, *They that are after the flesh.*

Secondly,

Secondly, a man may be ſaid to be *after* the *Fleſh*, or to be *carnall*. A man that is a *true Saint* may be called *carnall*, when he doth ſome *one* action that may in a ſence be *wholly carnall*. For a Saint may doe an action that he, nor none about him may perceive any thing but *carnallitie* in. As in *Mat.* 16. 23. Compared with *Mark* 8. 32. There you ſhall ſee a *godly* Saint, *Peter* by name, when his Maſter was Preaching to him, what he ſhould *ſuffer* at *Jeruſalem*, and how he ſhould be put to death, and the like: *Then Peter tooke him, and began to rebuke him ſaying, be it farr from thee Lord; this ſhall not be unto thee.* This was a *Fleſhly* Speech a meere *carnall* Speech. *Chriſt* was going to Jeruſalem to *die* for *Peter*, and for other poore *ſinners*, and *Peter* takes him aſide, and *rebukes* his Maſter, and tells him it ſhould not be ſo. *Farr be it from thee.* Chriſt takes him, and tells him. *Get thee behind me Satan, thou art an offence to mee: for thou ſavoureſt not the things of God, but the things of men.* Thou ſpeakeſt as a *carnall* fleſhly *man*, thou haſt no *taſt* of *ſpirituall* things. If thou diddeſt looke on it *ſpiritually*, thou wouldeſt *rejoyce*, and pray the Lord to help *thee* to *ſuffer* in that temptation with thy Maſter, or to make a *ſpirituall* uſe of it: but thou art *carnall*, and ſavoureſt of *Fleſh*, Now when the Apoſtle ſayth here, *They that are after the Fleſh, doe mind the things of the fleſh*, he doth not properly meane that neither.

2. VVhen a Saint doth a carnall action

But thirdly and laſtly, a man is ſayd to be after the *Fleſh*, when he is in his *pure naturalls*; when he is *meerly carnall*, when he is *wholly fleſh*, when he is *deſtitute* of the *ſpirit* of God: when men are ſo

3. VVhen men are meerly carnall.

flesh, and *fleshly* in their *principles*, and *actions*, that there is nothing of the *spirit* of God in them. So it is principally to be taken here. Though for the former two, I may say this, that as *farr* as a *Saint* either in the measure of his *graces*, or in his *actions*, is *Fleshly*, he minds *Fleshly* things: but a man that is wholly fleshly, wholly minds Fleshly things. And so much concerning the first Question.

Quest. 2. What meant by the things of the flesh, and of the spirit.

The second thing is, what is meant here by the *things* of the *Flesh*, and by the *things* of the *spirit*? If you remember what I have told you of *Flesh* before, you will understand much what is meant by the things of the *Flesh*. I told you *Flesh* was *old Adam*, both in his *good*, and in his *evill*, *pure Adam* and *corrupt Adam*, and every thing that came *from* him, or every thing that *leads* to him, that was *Flesh*. So the things of the flesh are these *things*, and all *opportunities* belonging to them in generall.

But, that you may understand it a little better. I will shew you what the holy Ghost calls these *things* of the *Flesh*, and the *things* of the *spirit*, that so by the Scriptures you may understand Scriptures. We will put them both together, the one will open the other to you. In 1 Cor. 2. 11. There you shall see the things of the flesh are called the things of a man. *For what man knoweth the things of a man, save the spirit of a man which is in him.* The *things of a man*. The *things* of the *Flesh*, are the *things* of a *man*, that is, proper to a *man* as *man*. Therefore. *Mark.* 8. 32. They are called *The things that be of men*. The *things* of the *Flesh*

1. The things of the flesh are the things of a man.

are

are called the *things* that *men deal* about, the things that *men as men* naturally deale about, and *look after*, the things of *men*. But the things of the spirit of God, in that 1 *Cor.* 2. You have diverse expressions of them. Verſ. 9. They are *the things that Eye hath not seen, nor Eare heard, nor hath entred into the heart of man; the things that God hath prepared for them that love him.* What are these things? These glorious things that no *carnall* man hath ever seene or heard, or understood any thing of them, that *God hath prepared for them that love him*? They are as we see there afterwards, clearly the things of the *spirit* of God. They are called the *deep things of God.* Verſ. 10. They are *deepe*, because *no carnall* man can reach them, and in Verſ 11. They are called *the things of God.* And in Verſ. 12. *The things that are freely given to us of God.* And in Verſ. 14. They are called the *things* of the *spirit* of God. *The things of the spirit of God are foolishnesse to him.* In 2 *Cor.* 4. *ult.* There you shall have both these things described: for in that we shall have a little light from that description of it: the *things* of the *flesh*, are called there the *things that are seene*, and the things of the spirit are called the *things that are not seene*: the one are said to be *temporall* and the *other eternall.* The things of the *Flesh* are *temporall* things that may be *seene*, that is, not so much *seene* with the *eyes* of the *body*; but he meanes that a man, every *carnall* man may *perceive* and *understand* them. All the things of *old Adam*, a meere *naturall* man is able to *comprehend* them: but the other things are things that are *not seene*: that is, that *eye hath not seene*,

The things of the spirit.

The things that eye hath not seen, &c.

The deep, things of God

Things of the flesh are seen.

nor eare heard, nor hath entred into the heart of man. Therefore Christ in *Mat.* 11. 25. saith, *I thank thee O heavenly Father that thou hast hid these things from the wise, and prudent, and hast revealed them to Babes.* What were *these* things? the things of the *spirit* of God, they are the *things* that are *hid* from the *wise* and *prudent* of the World, they are not possible to be *seene* of them, but God *reveales* them to the *least Babe* of his owne Kingdome. In *Collos.* 3. 1. 2. You have another description: for you may put these together, and so the better understand them. In Vers. 2. The things of the *flesh* are called *things on Earth*, and the things of the *spirit* are called the *things* that are *above*. The *things* of the *flesh*, are the things that are *beneath*, as it were, things on the *Earth*. That is, though in *old Adam* there be many *excellent* things; you must not conceive *earth* here in a grosse sence: there is fine refined *wisdome*, and understanding, and prudence, which the *spirit* of God usually *slights*, and *despiseth*; *where is the wise and the disputer*, &c. Notwithstanding, all *old Adam* is but Earthly; all the *spirituality*, as it were, of *old Adam*, are but *things* on the *Earth*. It is no wonder they are called things of the Earth, when the Doctrine and Preaching of *John Baptist* he himselfe calls it Earthly. *I am from the Earth*; I speake *earthly*; he is from *above*, he speaks *Heavenly* and *spiritually*. It was *Earthly* in comparison of *Christ*, though there was some *Gospell* in it. Much more *earthly* is all the *devotion* and *Religion*, and what is best in *Fleshly* man, that hath nothing in him but *old Adam*.

They are things on Earth. Things of the spirit, above.

In

In *Philip.* 3. 7. there is another large description of these things. The things of the flesh there, they are those things that *Paul* once accounted *gaine* to him, and those things that *Paul* now accounted *losse* to him, see there what those things are, those excellent fine things, the things of the *flesh*; a man while he is in the *flesh*, accounts them *gaine*, a great *gaine* to him; he lives by his *wit*, and his *wisedome*, and it is a mighty *gaine* to him to increase; and *build* up *old Adam* in him. But when a man comes to spirituall things, he accounts all these things *losse*, *I account them losse*, saith *Paul*. Now the things of the Spirit, were those things that *Paul* desired to *win*, and to *gaine*; in the verses following; *That I may gaine Christ and his righteousnesse*. And a little further, you shall see *Paul* calls the things of flesh, the things *behind*, and the things of the spirit, the things *before*. And in *verse* 19. the things of the flesh, he calls them *earthly* things, *They mind earthly things*; and so by contraries, the other things are *heavenly*. I can not open every perticular expression, only I would point out the descriptions to you, as the holy Ghost layes them downe. In 2. *Cor.* 5. there the things of the *flesh* are called *old things*; and the things of the *Spirit* are called *new things*: for saith the Apostle; *We know no man after the flesh, yea though we have knowne Christ after the flesh yet know we him so no more: therefore if any man be in Christ he is a new creature, old things are passed away.* All the things of the *Flesh*, are old things, the things of the *Spirit* of God are new things. Therefore in the *Acts*, the *Athenians* desired to know that *new* strange *doctrine* that *Paul* brought.

Gaine and losse.

Things behind and before.

Old, and new.

What

What was this *new doctrine?*

Only the things concerning the *Spirit* of God, the other things are *old* things *Gal.*2.18. there the things of the flesh are described to be the things that *Paul destroyed*; and the things of the *Spirit*, the things that *Paul* sought to build up. 1 *Cor.*7. 32, 33. The things of the flesh are called the things of the world, but the things of the *Spirit* are called there, the things of the *Lord*, *The married cares for the things of the world, but the unmarried for the things of the Lord. Philip.* 2. 20. The things of the flesh are called, *our owne things*, and the things of the Spirit, are called the things of Jesus Christ. Saith the Apostle, *I have no man like minded, who will naturally care for your state?* Mark that expression, it is well worth observing in these self-seeking times. We may well say so now, if *Paul* said so then, *I have no man like minded, who will naturally care for your estate.* A man can hardly, find a Professor in a multitude, that will *naturally*, and *freely care* for the *state* of *others* of the Saints: For saith he, *All seeke their owne, and not the things that are Jesus Christs*: all seeke their *owne* things, the things that make for *old Adam*, that make for the *Flesh*, and for mans selfe. *Job*: .6. 27. the things of the *Flesh* are called *meat that perisheth*; and the things of the Spirit, *meat endureth to everlasting life*, *Luk.* 10.41. they are called *many things*, and the things of the spirit are called *one thing*, *Martha Martha, thou art cumbred about many things*: for, indeed there are many distracting businesses in the things of the world: therefore in *Mat.* 13. when the seed was sowen among thornes

That Paul destroyed, and built up.

The things of the world, and of the Lord.

The things that are a mans owne, and that are Jesus Christs.

perishing and enduring meat

Many and one thing.

thornes, it is said, *the deceitfulnesse of riches, and pleasures; and the lusts of other things*; who knowes how many, it may be a *thousand, two thousand* other things, the things of the flesh are *endlesse*, but the things of the Spirit are called *one thing*, the ruinous building of *old Adam*, is going into a *thousand* pieces; but there is but one Jesus Christ, and in the things of Jesus Christ there is a greater *union* then in the things of the *Flesh*, and *old Adam*. In *Luke* 19. they are called the things of *trouble*, and the things of the Spirit, the things that belong to our *peace*. *O that thou hadst known in this thy day the things that belong to thy peace*. In *Jerem.* 2. 8. they are called, things that doe *not profit*, *vaine things*: and the things of the spirit in *Phil.* 1. 10. they are called *excellent* things, *that ye may be able to know the things that are excellent*, that is, the things of the *Spirit* of God: and to conclude this, *Philip.* 4. 8. speaking of the things of the Spirit, saith he, *whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things of good report*; these things do. These are the things of the Spirit of God. Then *impure* things, *dishonest* things, *dishonourable* things, *unjust* things, *unlovely* things, these are the things of the flesh.

Trouble, and peace.

Vaine, and excellent.

Thus much in generall, according to the description of the things of the flesh in Scripture.

The things of the flesh in perticular.

But now in perticular, I will summe up the things of the *Flesh*, or of *old Adam*, (one or other of which *Fleshly* men doe wholly *mixt*) to these three heads.

The

1. To establish mans owne righteousnesse

The first is to *establish* their *owne righteousnesse*, by the law, to procure to themselves *justification* by their works. This is the *master-peice* of *old Adam*: for, I told you, that man is more prone to this then to sinne, though he be prone to that also; and old *Adam* works *stronger* towards his *righteousnesse* (such as it is) in a forbidden way, then to sinne. Therefore it is said, *Rom.* 10. 3. *They being ignorant of Gods righteousnesse, went about to establish their owne righteousnesse.* He speaks there of the *Jewes*. The word in the originall is, they went to make it *stand*; just as a *tottered house* that every *blast* is ready to *throw* downe, and it must be underpropped on this side, & on that side to keepe it up: So every *fleshly* man in the world, this is halfe his worke, to make the *Babel* of his owne righteousnesse to stand; he is alway peicing, and patching, and doing some good worke, he is wishing and woulding, or in one fashion or other, to make up a good estate, against the *latter day*. Therefore that was the question *Act.* 2. and *Luke* 3. and it is the grand question of all mankind, *what shall we doe to be saved?* and we see when they came to Christ, it was alway with this, *Master, what shall I doe to be saved?* As if he had said, I know it must be by doing, and I am willing to goe about it to frame some kinde of *righteousnesse*, or other: Therefore in *Joh.* 6. say they, *what shall we doe to work the works of eternall life?* saith Christ, *This is the worke of God to believe*; he takes them off.

Now this is one thing whereby you may know what it is to be a *fleshly man*, and to *minde fleshly things*:

things; when people mind, and cast *projects*, and wayes to procure *righteousnesse* to themselves, or *justification* to their soules, any other way, then only by the *Lord Jesus Christ*. Men may be, as it were, drunke sometimes, and mind neither *heaven* nor *hell*; but there is no fleshly carnall man, when he is his owne man, but he thinks there is some good worke or other that he must *doe*, either giving, or lending, or *building* an *Almes-house*, or giving to the *poore*, or somewhat to get him a *righteousnes*: But remember, thou art a *carnal* man, and all thy *minding*, and all thy *thoughts* this way, are but according to the *flesh*, and those that are after the *flesh must dye*: it was the first and the greatest curse that ever was in the world, when God said to *old Adam*, he must dye; it is a generall rule, all *old Adam* must *dye*, either thou must get that peice of *old Adam* that is in thee to *dye*, or thou shalt *dye* with it, one of the two.

Then another thing that is called the things of the *flesh*, it is *carnall priviledges*, either men that are *Fleshly*, mind their *justification* out of Christ, or else their carnall *priviledges*; I told you before that those are called *Flesh*, saith the Apostle, if any might, I may *glory in the Flesh*. What is that? *I am an Hebrew of the Hebrews*, &c. and so the *Jews* in *Mat.* 3. *Joh.* 8. and 2. *Cor.* 11. They were apt, as to stablish their own *righteousnes*, so, to *glory* in their *priviledges*; *we are the children of Abraham, we were never slaves*, nor *Servants*. We have not their *priviledges* to glory in, yet this is a maine piece of *old Adam*, a great part of the things of the *Flesh*, outward priviledges, let them be Church-priviledges,

2 Carnall priviledges.

or what you will; when people rejoyce, and *mind* and contemplate *outward priviledges*, and doe not regard the *inward* power, nor what is in, and *through* and by them, this is but flesh.

I feare you will not beare with me, you will account me your enemy for telling you the truth: but I am perswaded, there are many among us, that talke of *churches*, and *government*, and *ordinances*, and *priviledges*, and yet all is but *flesh*, and you cannot well judge of them by their *strictnesse* in it; for *flesh* will goe as *strictly* in its way as the *Spirit*: but it is to be feared, that diverse *build* of it, and *glory* in it; and it is a great part of their *religion*: I warne you in love to looke to it, and if those priviledges were taken away, as Christ takes away the *priviledge* of being the Chidren of *Abraham* from the *Jewes*, such people would be poore *carnall* people. Take heed of it, and let him that glories, glory in the Lord.

3 To fulfill sinfull lusts.

Thirdly, and lastly, the things of the flesh (for all old *Adam* is included in these three things) that fleshly men mind, is to *fulfill* their *lusts*, which are many. *To make provision for the flesh*, Rom. 13. that is, to be casting how to *feed* one *lust* or other. Now if you would know what those lusts are in particular (though in a sort it be generall) you have it in 1 Joh. 16. saith he, *all that is in the world, is the lust of the flesh, the lust of the eye, and the pride of life.* These are the lusts of the world; all the lusts in the world may be reduced it seemes to those 3. heads: so I say, these are the *fleshly* things that al *carnall* people *mind*: all their thoughts throughout the yeare, every one runns, either in *stablish-*

ing

ing their own *rigbteouſnes*, or in *glorying*, and contemplating their outward priviledges, or in *projecting* for the *fulfilling* of ſome *luſt* or other, thus they ſpend their whole life; theſe are the things of the fleſh, that carnall men mind.

Now the other, the things of the *Spirit* that are contrary to theſe, you may comprehend them all in three words. That is, Things of the ſpirit.

They are either the things of *faith*.

Or elſe their *hope*, and *happineſſe* in Jeſus Chriſt.

Or elſe their *Obedience* to the will of Chriſt.

All the things of the Spirit, are comprehended in theſe three.

Either the things of faith. They mind the things of the Spirit; that is, they alway mind, and ſtudy how to believe in Jeſus Chriſt, and how to lay *firmer*, and *righter* hold on him, how they may *know* him more *diſtinctly*, and hold him more *firmly*, and get fuller aſſurance, this is their worke. 1 The things of faith.

Or they are excerciſed about the things of *hope*, that is, they are contemplating and rejoycing in their *happineſſe* by Chriſt, how their *perſons* are *juſtified*, and their ſins *pardoned*, and the *righteouſneſſe* of the law *fulfilled* in them, and all in *Heaven* and *earth* beſtowed on them. As Paul ſayth, *Phil.* 3. This is our Religion, we glory in the fleſh as if not, but *we rejoyce in Jeſus*, *we have no confidence in the fleſh*, but *we rejoyce in Jeſus*, that is, in all the happineſſe we have in Jeſus Chriſt. 2. The things they hope for by Chriſt.

Or thirdly, and laſtly, the things of the ſpirit are the will of God, or the *commands* of Jeſus 3 Obedience to the wil of Chriſt.

Christ: they alway studie how they may *obey*, and fulfill *the good, and acceptable, and perfect will of God.* So, that a *Saint*, if he be *spirituall*, he is alway, either acting his *faith*, and increasing, and *strengthening* that; or he is contemplating his *happinesse* in Jesus Christ: Or studying which way to *glorifie* God, to know what part of the will of God, he knowes not; and to studie what part of the will of God he knowes, and remembers, this is his exercise. And let this suffice to shew what the *things* of the *Flesh*, and what the *things* of the *spirit* are.

Quest. 3. What meant by minding the things of the flesh, and of the spirit.

Now the third question breifly is, what is meant by the *minding* of the things of the *Flesh*, and the *things* of the *spirit*?

1. Not but that a Saint may provide outward things.

You must understand, first, that the meaning is not, as though a man might not *think* upon *Fleshly* things. For a spirituall Saint oft thinks upon *Fleshly* things in a *spirituall* manner, as to consider *his* sins, to bewayle, and to *mourne* for them: and he may mind, Earthly, Worldly things, to *provide things honest*, to provide for his *Familie*, as the Apostle saith; he may think of his businesse. Therforethe holy Ghost here doth not use the word *Frouneſis*, but *Frounena*, *Frouneſis* signifies *prudence*, or *discretion*, or *providence* in businesse. He doth not use that, least we should think that the holy Ghost forbids to *provide*, to be *mindfull*, and *carefull* of Worldly businesse, but *Frounena*, that signifies a further thing, as I shall shew presently. Now then you must understand this also, that when the Apostle sayth, they *mind the things of the Flesh*. The word doth not onely signifie the

2. The understanding is not only meant.

under-

understanding, but it signifies all the *affections* also. I could give you divers places of Scripture where this *word* is set downe to expresse the working of any *affection* in the soule. Therefore the meaning is not only of the *mind* that *studies*: but his *affections*, his will, the way of his *delight*, his *joy* is in *earthly* things; his care is after fleshly things.

But in particuler, there are these four or five things implied in the word, when they are said to *mind the things of the Flesh*.

Five things meant by minding of fleshly things

The first is, that the very *care* of his heart (as I told you before) is *Fleshly*, and carnall. A Christian hath outward *Worldly* things in an *outward* Roome, and Jesus Christ next his heart. There is (sayth one godly man) a *closet* in the heart of a Saint, onely to *entertaine Jesus Christ*. Which the Scripture calls the *spirit* frequently: *I worship God in my spirit. Rom.* 1. And in 1 *Thes.* 5. *That ye may be sanctified in your spirit.* That is, in the very *Coare*, and *quintessence* of the soule.

1. The care of the heart is fleshly.

Now a godly man may have many hurries of *Worldly* things, and *lusts* cross and come through, but the *coare* of his heart is for *God*, and for *holines*. Therefore saith Paul. *Rom.* 7. *I serve the law of the flesh with my members, and the law of Christ with my mind.* That is, *inwardly*, with the *care* of my *heart*: I shewed the meaning of that word before, I shall not now goe on further in that.

Secondly, a man is sayd to *mind* worldly things when a man not only *thinks* of Worldly, and *fleshly* things, but *savours* of worldly and Fleshly things: Therefore the same word *Frounena*, that is here *minding*, is oft read to *savour*. As in the Speech

2. When a man savours fleshly things.

of

of Christ to *Peter*, *Thou savourest the things of the World*, thou hast a *smack* of it, thou hast a *relish* of carnall things. So then to *mind Fleshly* things, is when a man not only *thinks* of them, and *considers* them, but when a man finds most *joy*, and *taste*, and *delight* in such kind of things. Put a *Fleshly* man about *worldly*, or *carnall*, or if you will about *sinful* businesse: O there he is as a *fish* in the *Water*, there he is his *owne* man, he is well; but put him about any spirituall thing, let him come to *learne* a little for his *soule*; or let his Neighbour come to *teach* him, and *admonish*, and *reproove* him, he is upon *thornes* then, he hath no *taste* of it at all: now if thou be a *Fleshly* man thou *mindest* Fleshly things, that is, thou doest not onely in thy *understanding* consider of them, but thy soule *relisheth* them; there thou art thy *owne* man, when thou art in the *middest* of the *World*, and the *Flesh*, and *earth*, and *hell*: therefore looke to thy selfe.

3. When the streame of the soule goes that way.

Thirdly, to *mind* Fleshly things, is when the *streame*, the *maine* of the soule goes upon Fleshly, earthly, *carnall* things; when the things of God are but *by*-businesse to a man. It is not so in a *spirituall* man, 1 *Cor.* 7. *He useth the world as if he used it not*, he minds little of the World, as little as may be, but the maine *streame* of his *soule* is upon Jesus Christ, there he *exerciseth himselfe day and night*, as *David* speaks.

4. To studie and plod for fleshly things.

Fourthly, when a man doth *studie* and *plod* continually upon Worldly things, upon *Flesh*'y carnall things. When a man takes *care*, for so the word is used oft in Scripture, as it is used. *Rom.* 14. 6. *If any man doth observe a day*, or care for a day,

day, *Curare diem*, as we read it in the Latine, if one *observe* it, and another will not, or will not *regard* it. When a man *observes* and *regards*, and takes *care*, and *studies*, and *plods* for *earthly*, Fleshly things, this is to mind Fleshly things. Therefore in *Phil.* 4.7. Saith the Apostle, *I am glad that your care is renewed towards me*; saith B E Z A, it is more then care, there is a kind of sollicitude, it is *addicere animam*, it is a word that signifies when a man *addicts* himselfe, when he is *given wholly* to a thing; when a man is *addicted*, and gives his *mind* wholly to the World, to *fulfill* his *lusts*, or to *enjoy* his *pleasures*, this is to *mind* Fleshly things.

Then fiftly, and lastly, it is when a man, doth *judg* of things according to the Flesh. *Non est Cogitare, &c.* To mind is not only to *think* of it, but to *judge* of things. As you have it 2 *Cor.* 5. *I judge no man according to the flesh.* If Christ Jesus were here againe, I would not looke on him according to the Flesh. Now when he saith, *they mind the things of the flesh*, this is the meaning of it, that is, they *judge* of things in an earthly *fleshly* way, they judge of the worth of things by the *fleshlinesse* not by the *spirituallnesse* of them. A godly man doth not so, all that he *accounts* of in the World, are the *things* of God, and of the *spirit*; were it not for that, this *world* would be a *Hell* to him: and he *judgeth* of every man as he hath the *spirit* of God, he accounts of him as *without* that, not *worth* any thing; a *carnall* man *judgeth* of things *carnally*, as they are *fleshly*, and *carnall*, and as *old Adam* is set up; so he judgeth by carnall arguments of *spirituall* things. Thus I have as breifly

How godly men judge of things.

breifly as I could, opened the meaning of it. I will only at this time name one Use, and leave the rest till God give another opportunitie.

You have heard what it is to be *after the flesh*, and what the *things* of the *flesh*, and the things of the *spirit* are; and what it is to *mind* the things of the *flesh* and the things of the *spirit*: for we may judge of the one by the other.

use. 1. Why most people understand not spirituall things.

Now the Lesson, or the Use (as we call it) is this. Hence we may learne and see what the reason is, why diverse people notwithstanding all the meanes used, even among us in this place, and in other places, why they cannot come to *understand* any thing of Heavenly things; of *spirituall* things. What is the reason? Because they *mind* them not, and why doe they not *mind* them? Because they are *fleshly*. I have wondred oft times, and I doe beleive in my Conscience that had I been here but a twelve month, and had taken any naturall thing under Heaven, had I read a Lecture of *Philosophie*, or of *Logick*, or any thing in your *Trades*, or *State* businesse, there are none eyther *great* or *small*, but could have given some account what the man had sayd: and yet there are some among you that though we have been speaking to you as the Lord hath enabled us, almost these two yeares, yet you are as *ignorant*, and as *unknowing* in any thing that hath been said, as if you had been *a sleepe*, or had been in your *Graves* all the while. It is a wonderfull thing that *no* word should stick, *nothing* in the world of all that hath been said.

If we should ask some among us, doe you remember

member any *one passage*, or any *one thing*, that the Preacher hath spoken of these two yeares? they remember not one word. What is the reason? You did not mind it: that is the meaning of that word, *Seeing they see not, and hearing they heare not*; that was the plague upon that people in *Isaiah* When a mans mind is taken up with other things, a man may ride by the *doore*, and one may say, did you see such a man? he came by your *eye*; I saw him not sayth he, *seeing* he *saw not*; his *eye* was on him, but *his* mind *was* not, he *was thinking* seriously of something else; so, hearing, they heare not. Many times a man heares a sound, and is neare enough, yet hearing he heares not, so it is with many among us, the Lord pittie them, my heart is readie to burst every day, more, and more to consider, and think of it; hearing they heare not all the yeare long, there is not *one notion*, or exhortation from the word that *sticks* on their soules; the reason is, they *mind* not, they *mind* the things of the Flesh, they are *feeding* some *lust*, they are *providing* for some *fancie*, or when they are best they are contemplating to *set up* a way of *justification by works*, and all because they *mind* not these things. Therefore saith the Lord, *Esay 1. Heare O Heavens, and give eare O Earth*, I may well say so of diverse among us, *heare O Heavens, and give eare O Earth, for the Lord hath spoken I have nourished, and brought up Children, and they have rebelled against me. The Oxe knoweth his owner, and the Asse his Masters crib, but Israell doth not know, my people doth not consider.* Heare O Heavens, and hearken O Earth: As if he had said, I

expect that *Heaven* should *heare*, and that *Earth* should *heare*, as soone as this people, and yet there is nothing *further* from *hearing* then *Heaven*, and *nothing duller* then the *Earth*, and yet the Prophet would Preach to *Heaven*, and *Earth*, before he would to this *dull people*: and saith he, The *Oxe*, and the *Asse know their owners*, *but my people have not knowne me*. Why? *They doe not consider*, they doe not *mind*. So you doe not *mind* what we spake before; that, you that are *drunkards*, and *Whoremongers*, and *Swearers*, that waste your *Estates*, and *soules*, and *bodies*, in the service of the *Devill*, that you are under the *curse* of God, and must *perish*, that there is *nothing* that you doe that is *pleasing* to God, till you be borne againe, did you ever *mind* these things, and lay them to *heart*? Did you ever say, yonder man speaks really, and tells us the truth? But you goe home when Sermon is done, and say there was a great *Company*, a *throng*, and he Preached a little too *long*, and we must goe to him againe after *Dinner*, and so you *mind* not, the Lord Jesus pittie you; that is the reason that you are *ignorant*, and will be World without end, because you *mind not* spirituall things.

VVhy people care not for Gods Ordinances.

And this is the reason also, why you have carnall people that care not for the *ordinances* of God, they care not to use those meanes of grace, that the *poor* Saints doe; why, they mind not *spirituall* things, they are like *Gallio*, he *cared not for these things*, he was busie about *naturall* things. It is likely he was a wise, judicious *man*, but he cared not for these things: So to heare *Sermons*, or discourses, or *conference* of thy Neighbors, or at

thy

thy *table*, of *ſpirituall* things, thou art like *Gallio*, thou careſt not for them, and therefore thou reſpecteſt them not.

Therfore deſire the Lord to put his Law in thy *mind*. O! the maine miſery of a man is in his mind, the man is nothing but his mind in a manner; the maine *happineſſe* of a man is in his mind, if the Law of God be there. Therefore, before ever thou canſt have thy *heart* good, or thy *wiſhes* or prayers good, thou muſt get a good mind, deſire God to put his Law in thy mind, for there is the firſt, and maine worke.

So alſo for the poore *Saint*; this is the reaſon why the people of God are ſo *weaned* from the *world*; thoſe that are ſpirituall Chriſtians, you can eaſily *cozen* and *cheat* them, and take away all from them, and they beare it very well: Why ſo? they *mind not* earthly things, fleſhly things. Let the *Devill* come with all the *policie*, and *power* of hell to *cheat* them in ſpirituall things, to take away their *peace*, and crack their *communion* with God, they will ſee, & be wiſe, and reſiſt; but come and *cheat* them in worldly things, poore creatures they are quiet, and part with them: as it is the manner of many of you that are *rotten Profeſſors*, and ſelf-ſeekes, you make it a trade to abuſe them, but they are quiet, they mind ſpirituall things: As a cut-purſe that comes into your ſhop, and a man minds other things, he may eaſily *ſteale*: So the poore *Saints* are made *poore* and *ſuffering*, becauſe they *mind* God, and *heavenly* things; or elſe I tell you, if their minds were not imployed elſewhere, a Saint could be as cunning,

VVhy the Saints take injuries patiently.

and as wise, and worldly as thou: but thou mayst easily steale any thing from him, and *cheat*, and *cozen* him, because his mind is upon other things, it is upon *heaven*, and those blessed things. Therefore learne that one thing, learne to understand that the *maine* of thy happinesse, or misery, is in thy *mind*; beg of the *Lord* to give thee a *good mind*, to *write his Law in thy mind*, *without knowledge the mind is not good*. Therefore when the Lord *gave* the people of Israell *up*, it is said, the misery came upon their *minds*, *blindnesse of heart is hapned to Israell*; that is, *blindnesse of mind*, there was the maine. And there is the *excellency* of the Saints. When *Paul* saw nothing but *flesh*, yet he rejoyced in God, in the *law* of his mind: therefore look on it, as the *fountaine* of all *good* and *evill*; if thy mind be fleshly and carnall, thou wilt *mind fleshly things*, *and love fleshly things*, and *walke fleshly*, but if the Lord sanctifie thy mind, the Lord will give thee sanctified *affections*.

SERMON

SERMON VII.

Rom. 8. 5.

For they that are after the flesh doe minde the things of the flesh, but they that are after the Spirit, the things of the Spirit.

IN the former Verse I told you the Apostle holds forth unto us a great *priviledge*: the *greatest* that I know that a man can have, *that the righteousnesse of the law might be fulfilled in us.* For it doth *protect* a man from all *evills*; for all *evill* is founded upon this, that a man hath *not a righteousnesse* to *fulfil* the *law*: and he that hath this *priviledg* it doth *lead* him to the *enjoyment* of all *good*: for if a man hath a *righteousnesse* to *fulfil* the law, then there is nothing that can keepe the *Creature* from a full *enjoyment* of his *Creator*. The scope of the Apostle.

Now this priviledg being so great, the Apostle shews

ſhews us *who* they are that are *Partakers* of it, who have the *actuall* enjoyment of it: for the worſt Fleſhly carnall man, may *come* to be a *Partaker*: but he ſhewes who are for the *preſent*, and ſaith he, they are *thoſe that walke not after the fleſh, but after the ſpirit*. That is a *ſure* way to know, and diſtinguiſh them, but it is a *generall* way; and therefore the Apoſtle drawes downe ſome *particulars* from this *generall*, that are more *known*, and eaſie to be *diſcerned*. As in 1 *Joh.* 5. 1. You ſhall ſee there the ſame kind of reaſoning, ſayth the Apoſtle, *whoſoever beleiveth that Jeſus is Chriſt, is borne of God*. How ſhall we know that we doe beleive? *Every one that loveth him that begat, loveth him alſo that is begotten of him*. How ſhall we know that we *love God*? we *love* them that are *begotten* of God? How ſhall we know that we *love them* that are *borne* of God? If we *love God, and keepe his commandements*. And how ſhall we know that we *keepe his commandements*? They are not *grievious*, and ſo he goes from a more generall to a more particular thing. So the Apoſtle in this place, after he had given a generall, he comes more particularly to ſhew it. *They that are after the fleſh, doe mind the things of the fleſh, but they that are after the ſpirit doe mind the things of the ſpirit*. As if he had ſaid, if you doe not know whether you *walk* in the *fleſh*, or in the *ſpirit*, I will ſhew you, I will inſtance in one thing, I will pitch upon the *beſt* thing that is in a *naturall* man, and that is his *mind*; I will inſtance but in that; for you may know the *Lion* by his *Paw*, you may know the *man* by his *mind*, for he that is *fleſhly*,

The beſt thing in a carnall man is his mind.

minds

minds Fleshly things. As if he had said, if the mind of a *man* (which is his best thing) be altogether about Fleshly things, then his *will* is so, and his *affections*, and *actions*, are so. And if the *mind* of a man be upon *spirituall* things, then his *will* is so, his *affections*, his *actions*, his whole *life* is so. This is the drift, and scope of the Apostle. Now the Lesson we had in hand the last time from the words, it was I told you the same with the Text here: that

Those that are after, or walke after the flesh, they doe mind fleshly things, and those that are after the Spirit, doe mind spirituall things.

I gave you *two reasons* of it.

I opened it by answering *three Questions.*

I came to make some use of it, and finished only one, which was to see the reason why *carnall* Fleshly people, doe *know* so *little* of the *things of God*, though they have so much *meanes*, and *Ordinances*, and have *time* to enjoy them, and have *Eares* to heare, and *Books* to read, and yet they *know* nothing of *spirituall* things, the reason is, because they *mind them not.* But I shall now proceed.

Use. 2. The misery of a carnall man is the fleshlynesse of his mind.

Another word is this, from this way, and *method* of reasoning, that the Apostle useth here, you may learne this, that the *misery* and *cheife* misery of a *Fleshly* carnall man, is the *fleshlynesse*, and carnallnesse of his mind. As the cheife *happinesse*

pineſſe of a Chriſtian, the *choiceſt* peice that is in a Chriſtian, is the *ſpiritualneſſe* of his *mind*: ſo the *worſt* peice in a *carnall* man is the *fleſhlyneſſe* of his *mind*. Therefore the Apoſtle doth pitch upon the *worſt* peice to demonſtrate the reſt, *he that is after the fleſh minds fleſhly things*. As if he had ſaid, you may eaſily gueſs at the *reſt*, if the *mind* be naught. You are wonderfully miſtaken when you ſee a little of your miſery *you complaine*, O, I have a *weak memory*: when I am hearing ſpirituall things I think they are *written* upon my heart, but I preſently forget it, and I am *paſſionate*, &c. And that is all my fault. O, but here is the *root*, thou haſt *fleſhly mind*, and therefore there are *fleſhly thoughts* and fleſhly *actions*, all proceed from that.

The mind the Throne of Chriſt or Satan.

The mind of a man is either the cheifeſt *Seat* for *Jeſus Chriſt*, or the cheifeſt *Throne* for the *Devill*. If *Chriſt* be in thee there is his *Throne* in thy *mind*; and if *Satan*, the *Prince of darkneſſe*, be in the, there is his *Palace*. Therefore you ſhall read in *Luke* 11. Chriſt throwes out the *ſtrong man*, the *Armed man*. Now what is the *royall ſeat* that the Devill hath in a man? Compare that with 2 *Cor.* 10. You ſhall ſee there, it is the *Imaginations* of the *mind*, the reaſonings of the *mind* (of which, God willing, I ſhall ſpeak more after) for as the *mind* is the *cheifeſt faculty* of the *ſoule*, ſo the *reaſonings* of the mind are the cheifeſt *acts* of the *mind*. Now the *ſtrong holds* of Satan muſt be *throwne downe*, and be brought into *captivity* to Jeſus Chriſt, every thought of them. *If thine eye be ſingle*, ſayth Chriſt, *the whole body is full of light, but if thine eye be evill, the whole body*

ſhall

ſhall be full of darkneſſe. You know that if the *eye* have *light* in it, the *hands* have light to *worke*, and the *feet* have light to *goe*, and a man knowes *where* hee is, what hee is doing, and wither hee is going, but if the *eye* be *darke* the whole body is darkneſſe. Juſt ſo, if the eye of the *mind* have ſpirituall *light* in it, then all the *whole* man hath *light*, then the *will* hath light, and the *affections*, and the *actions*, all have *light*, but if the *eye* be *darke*, if the *mind* be *darke*, the whole *body* is full of *darkeneſſe*. If the *Coachman* (as a godly man ſaith) be *blind*, then you know where the *Coach* muſt be. The *mind* is to the *ſoule* and *body* of a man, as a *Coachman* is to the *Coach*, and *Horſes*, he *guides* them, and if he be *blind*, or *mad*, or *drunke*, then all goes out of order.

The minde the Coachman of the ſoule.

Therefore you ſhall find that when God in Scripture doth expreſſe the *height* of the *miſery* of people, he ſets it out by ſome miſery that is upon their *minds*; and when the holy Ghoſt would ſet out the *height* of what God doth for Chriſtians, he ſets it forth by ſomething that he doth upon their *minds*. As you have it in *Rom.* 11. 7. *what then? Iſraell hath not obtained that which he ſeeketh for, but the election hath obtained it, and the reſt were blinded.* To be *blind*, or to be *without judgement* (in the Scriptures language) is to be a *Reprobate*. Therefore when the holy Ghoſt ſpeakes of *Reprobates*, he takes a word that is the ſame in the Originall, and *Reprobate* is the *worſt* word that is in the Scripture: for it is farr *worſe*, to ſay a man is a *Reprobate*, then to ſay he is a wicked man, or a *curſed* man: for he that is in a curſed condition for the preſent, may be in a

God inflicts the greateſt miſery on the minde.

blessed: But saith he, *the election hath obtained it, and the rest were blinded.*

The greate happinesse of a Christian in his mind.

So, on the other side, when God will shew the *cheife happinesse* of a man, he sets it forth by some *good* he doth to the *mind.* As in *Heb.* 8. *I will put my law in their hearts, and write it in their minds:* And if it be said, what shall we doe with our *wills*, and *affections*, and *actions?* O saith God, if I be pleased to *put* my *law* throughly in their *minds*, their *affections*, and *actions* cannot goe amiss: and so poore *Paul*, when he was strugling with *corruptions*, *Rom.* 7. He ends all with this, *I thank God through Jesus Christ*, that though I *serve the law of sin in my members*, yet my *mind* is whole, and *entire for all this.* So that it is the cheifest *happinesse* of a Christian to have his *mind sanctified*, and of all *miseries* this is the *worst*, to have a *carnall*, unsanctified *mind.*

Quest. But it may be you will say, what is the *misery* of a *fleshly mind?*

Answ. Give me leave in a few short words to set it out unto you, I will tell you what the Scripture saith of a carnall mind, and I desire you to consider of it, and O that God would help us to come out of our formallity, that we may think of these things, and consider, doth not the Minister speak of me? and am not I the man? Now there are these expressions of a carnall mind.

The misery of a carnall mind in 6 particulars.

First, the Scripure saith, the minde is *blind*,

Secondly, that it is *vaine.*

Thirdly, that it is *rotten.*

Fourthly, that it is *polluted.*

Fiftly,

Fiftly, that it is *reprobate*.

Sixtly, that it is *proud*.

Let me open theſe a little.

First, it is *blind*, that is, it is *darkeneſſe*, that is the word in *Epheſ.* 5. 8. *For ye were ſomtimes darkneſſe*; you were not only *darke* but *darkneſſe* it ſelfe. There is not the leaſt ſparke of ſpirituall light in thee, if thou be yet in the fleſh, if thy minde be fleſhly. 1. It is blind.

Secondly, it is *vaine*, What is that? The *Gentiles* that walked in the *vanitie* of their *minds*, they *became vaine in their imaginations*. 2. It is vaine.

What is a *vaine minde*?

Vaine ſignifies *empty* in Scripture, as *Solomon* ſaith, *I ſaw all things under the Sun that they were vaine*; that is, they are *empty*, they have no *good* in them. So if thou be a *carnall* man, thy mind is vaine, that is, it is *empty* of all good; there are none of thoſe ſweet *meditations*, and *contemplations, and conſiderations* of *ſpiritual things*, it is quite *emptie*. Chriſt ſaith, *thou ſhalt not call thy Brother Racha*, that is, *emptie*, but thou mayſt ſay ſo of thy *minde*, thou mayſt ſay I have an *empty* minde, a *minde* that is *Racha*, that is, *emptie*. Therefore ſaith *Solomon*, *The words of the godly are as choyce ſilver, but the heart of the wicked is little worth*: as one godly man ſaith, his very heart is not worth a *halfpeny*: ſo I may ſay of al thy thoughts, that art yet in the *fleſh*, all thy thoughts through the yeare are not worth one *farthing*. Vaine, what.

Thirdly, they are *rotten*, or *corrupt*, *Epheſ.* 4. 3. It is rotten.

What is the meaning of that?

I ſhall it may be ſpeake more of it by and by, but

but for the present, it is *rotten*, that is, it is not only *empty* of *good* but *full* of *putrifaction*, it is full of *superstitious* thoughts, full of *Lusts*, full of *evill imaginations*, that are *abhominable* to God, and that *rott* thy *mind*, and make it worse and worse, and make it *stinke* before the Lord. *The plowing of the wicked is an abhomination to the Lord*, the neare you come to his heart, the more abhominable it is.

4. It is polluted.

4. It is *polluted*: thy minde being *carnall*, every lawfull thing, every indifferent thing, makes thy mind fouler and fouler.

5. Reprobate.

And take heed, take heed poore foule, after all this, that thy minde prove not to be a reprobate mind, you shall have the word in *Rom.* 1. 28. you may finde in that Chapter that the people had a little *naturall knowledge of God*, but they did not know him as God, but *became vaine in their imagination*; they did not delight to keep the knowledge of God, they were *sorry* that they knew so much of God; because they could not follow their *lusts* so freely. Well, what saith the Apostle? *As they did not like to retaine God in their knowledge, God gave them over to a reprobate mind*, &c. A mind voyd of *judgement*, as it is in your Margine, because they had a little knowledge and regarded it not, God gave them up to a *reprobate minde*, to a *mind* voyd of *judgement*, that is, such a mind as never should have the *knowledge* of God any more: you shall know no more, you are troubled that you have a little knowledge of God; saith God, I will take away your judgement, and you shall know no more.

And

And then there is a thing worſe then this, and that you will thinke were very ſtrange; it is not ſtrange to ſay, there is one thing in the mind that is worſe then to be *Reprobate*: and yet thus it is; the word is in *Colleſſ.* 2. 18. It is called a proud minde. 6. It is proud.

What is that?

That is, notwithſtanding all the miſery of thy mind (and ſo by conſequence of thy whole man) as it is blind, and vaine, and rotten, and polluted, and it may be reprobate (I feare it, I feare it) yet notwithſtanding thou haſt a proud minde. Proud mind what.

What is that? If thou compare it with *Ezek.* 28. 2. *Thou doſt ſet thy heart as the heart of God*; there is no carnall man, but he thinks he is as God, he thinks he knoweth all things: that a man which is a *mad* man, that is *wild* and hath no knowledg, yet notwithſtanding, that he ſhould conceive that he is *wiſe* as *God*, as full of *knowledge* as God is in a maner; this is the thought that is in the hearts of men; and therefore you ſhall ſee in that place, verſe 9. ſaith the Lord, *wilt thou yet ſay before him that ſlayeth thee, I am God?* Not that men ſay ſo with their Tongues, but in their hearts, that they are *wiſe* as God. As there is many a poore *carnall* man that thinks he is *grave*, and *wiſe*, that he knowes as much as all the *Preachers* in *London* can teach him, and yet he is *rotten*, and *blind*, and *polluted*, and it may be *reprobate* too. And therefore learne this Leſſon, that if thou art a *fleſhly* man, thy great *miſerie* lies in thy mind; and therefore doe not complaine ſo much of the ſtreames as the Fountaine; goe to God, and deſire him to *write*

his

his Law in thy mind: desire God, not only change thy *memory*, but to give thee a new *mind*, and a new *heart*.

Use 3. The mind cannot be good, if the life be naught.

And from this may follow another word, that is, you may hence learne, you that are but yet *simple*, and *ignorant*, never conceive that thy heart is *good*, when thy *life* is *naught*, when thy *words* are *naught*, and when thy *thoughts* are *naught*, never say that thy *mind* is good, or thy heart is good. For I told thee, thy *mind* is the *fountaine* of all thy *actions*, of all thy *affections*. And therefore doe not say, Sir, though I can talke but little, and though I *sweare*, and be *drunke* somtimes, yet I have a *good mind* to God; I say that cannot be, for if the *Tree* be *naught*, the *fruit* cannot be *good*. If I see a few *sparks* at the *topp* of the *Chimny*, I am sure there is a greater *fire within*: if *wickednesse* be in thy Tongue, there is a treasure of *wickednesse* in thy *heart*. If a man hath nothing but *basenesse and wickednesse*, and *sinfulnesse* in his life and conversation, I will never beleive that that man hath a *good heart*, for if the heart were holie, it would make the *whole man* holy, and if the *mind* be *naught*, it is impossible but that the man should be so too.

Use 4. Christ dyed not for all alike.

Another word you may learne from hence (if you will give me leave to shew my judgement. For I speake against no man; but shew what God by his grace hath shewed to me) as I conceive that it is not the will of God that we should conceive that *Jesus Christ did equally dye for all men, and redeeme all men*. To say nothing of other Scriptures; for it is a great controversie, and diverse godly men doe doubt of it from this Scripture,

If

If we say that *Christ* did *die* for all men *equally*, or *alike*, for those that shall be *damned*, and those that shall be *saved*. Then it may be asked, who makes the *difference?* how comes it to passe that he *died* for *all*, seeing there are but *some saved?* You will answer, that some *beleive*, and some doe *not*. Then how is it that *some* doe *beleive*, and some doe *not?* Surely if *Christ died* for *all men* alike, then it must follow that surely *some* men have power to *beleive* and some have *not*. But this Scripture saith plainlie, that the *mind* of a *carnall* man *minds carnall* things, nay the *mind* of a *carnall* man, his best part is open *enmity* to God, it is *contrary to God*: And the Scripture sayth, that we are *dead in sins*, therefore a carnall man cannot doe any thing that is *spirituall*, a man that is *dead*, is altogether *fleshly* he cannot *beleive*, or *receive* Jesus Christ. Therefore I say, the Lord Christ he gives faith; it is he that *gives repentance* unto *Israel*, and Christ Jesus he hath *Purchased* it, (consider of that) as Christ Jesus hath *Purchas'd Salvation* for the soule, so he hath *Purchased faith* for us, to lay hold upon that Salvation. And therefore besides all other inconveniences in that doctrine (as I have told you before) in my apprehension there is abundance of *pride* in it, that we cannot be content to *take Salvation*, on *Gods tearmes*: so that it sets up a *power* in man, that if Christ died for all *alike*, then this makes the *difference*, that one man *beleives*, and *another* doth *not*, and then a man hath *power* in himselfe to *beleive*: whereas this Scripture saith, that naturally we have *fleshly minds*, and can *mind* nothing but *fleshly things*. There-

Therefore let us *extoll* God, and goe to him, and desire him to worke on us, and acknowledge that *naturally* we are *blind*, and *dead*, and can doe nothing.

Use 5. Consider whether you be fleshly minded or no.

Then lastly, let me shut up this point (for I shall omitt somewhat more that I had to say of it) every one of you consider your owne soules, whither you be fleshly *minded* people or no; whither you mind the things of the flesh. If you be, I have a word, a cold word from the Lord to you; I say, if you doe *mind fleshly* things (consider of it) the Lord saith you must *die*, *They that walk after the flesh must die*, whither you be *prophane* people (as that is the ordinary distinction) people that live in *gross* sins; or whether you be *Professors* of godlinesse, that *mind* earthly things, as many *Professors* doe, you are in a terrible condition. For you shall find in *Philip.* 2. Even in Pauls time, saith he, *I have no man like minded, who will naturaly care for your estate, for all seeke their owne. All*, what *all* is this? He doth not speake to *carnall* men; for he wrote to the *Phillippians* that were *good* people, but he saw among them abundance of *Professors* that did *seeke their owne*, as where will you have a Professor that doth *naturally care* for *the things of Jesus Christ*? that is, as you see a loving *Mother cares* for her *child* naturally, that you need not force her to it; so where is there a man that *naturally* doth seek the *good* of the *people of God*, and how he may *advance* the *Name* of God, and *releive* the poore *Saints*, and the like? to doe it naturally and freely? *For all seeke their owne*, saith Paul; that is, we can shew you

you *Professors* enough, in every *Parish*, in every *Congregation*, in every *Regiment*, in every *Company*, that seeke *themselves*, there are but few that are otherwise, there are but few that *naturally* seeke the *things* of *God*. And that you may see what a fearfull thing it is (that you may looke to it) you shall see in Chap. 3. 18. *For many walke of whome I have told you often, and now tell you weeping.* And so in 2 *Cor.* 12. Beloved, I doe not read that Paul did write *weeping* to the Church about any thing but about this, and what was it he wept for? *They are enemies to the Cross of Christ.* They were not prophane men, but Professors; *whose end is destruction, who mind earthly things, whose Belly is their God.* Who are they who *mind earthly things, whose Belly is their God*? They did not fall downe on their knees, and *worship* their *Belly*: but they were such as did take more *care*, and *paines* for their *Belly*, and did rise *earlier* to looke after the things of this life, then after the *glory* of God: and their *end is destruction*, notwithstanding all their Profession: and you shall know them by this, *they mind earthly things. But our conversation is in Heaven, from whence we looke for the Saviour*, &c. Therefore to conclude, this is my meaning, that all that are Professors in this *self-seeking age*, wherein one may goe with a Candle (as the Prophet saith) through Jerusalem: a man may goe with a Candle from *Westminster* to the *Tower*, to looke for a man that *naturally minds* the things of *God*, and the people of *God*, and the *honour* of God, and the like. And if they be so scarce I beseech you consider what a fearfull thing it is?

and how the holy Ghost sets it out here, that *their end is destruction*, and Paule speaks of it saying: Therefore let it be thy worke now to looke to thy *mind*, though thou profess to be a Saint, whether it be *naturall* to thee to care for thy *selfe* but to doe for *God*, but *now*, and *then*; and it may be after many perswasions thou mayest be brought to doe something for *God*, and for the *people* of God: but it is *naturall* to thee to look to thy *selfe*, and to thine owne *honour*, and thy owne *place*, and *preferment*, &c. The Lord helpe thee to looke to this.

SERMON

SERMON VIII.

Rom. 8. 5.

For they that are after the flesh doe minde the things of the flesh, but they that are after the Spirit, the things of the Spirit.



HAve spoken of these words in *generall*, and now I will according to the strength that God shall give me, speak of them a little in *particular*, that seeing those that enjoy this great *priviledg* to have the *law fulfilled in them*, are those that *walke not after the flesh, but after the Spirit*.

That we may find, whether we walke after the *flesh*, or after the *Spirit*, I would urge it a little further, and that according to the Apostles method. He pitcheth upon the mind, and the mind not *simply* considered, but as it is *acting*, and *putting forth the mind*, in *minding*: therefore as he takes the chiefest faculty to judge the rest by, so I will take the

chiefest act in that faculty, that so you may judge of the rest by that one, and so keep to the Apostles method.

The chiefe act of the mind.

Now the chiefest act of the mind (doubtlesse) is the *reasoning* part of the mind. There are many acts in the mind; as it understands, it thinks, it *imagines*; but especially the *reasoning part*. It belongs to the mind to reason concerning things, and *reason* is the *chiefest* part, and is called, and accounted by Schollers the chiefest part of man; and therefore they say, that man is a reasonable creature: Now I say, if we will find out by the Scriptures, what we are, whether we be according to the *flesh*, or according to the *spirit* (for there is the hinge of it) we must examine it by the *mind*; & not by the mind *simply*, as it is a *faculty*, but the mind *acting*, and *exercising*. And if we speak of the *exercise* of it, let us take the *reasoning* part of it, that is the best part, for of all the acts of the mind, the *reasoning* is the *strongest*, and that that most *immediatly* flowes from the *understanding*: therefore if the *reasoning* of the soule be *carnall*, the whole *soule* is so, and if the reasoning of it be *spiritual*, the whole *soule* is *spiritual*, that was one thing that did move me to pitch upon that, it being the chiefest.

How *Paul* distinguisheth Saints and others.

Besides, I find that the Apostle in 1 *Cor.* 5. 16. he distinguisheth those that walke according to the *flesh*, from those that walke according to the *spirit*, by the *reasoning* part, for saith he, *Henceforth know we no man after the flesh, yea though we have known Christ after the flesh, yet now henceforth know we him no more.* We doe not saith he, henceforth *walke* according to the *flesh*; and we *know* it by

by our knowledge, we do know things, *not* according to the *flesh*, but according to the *spirit*; if Christ himselfe were here, we would not looke upon him with a fleshly eye. What this *knowledge is*, you may see in the verses before: *For the love of Christ constraineth us, because we thus judge*, we thus *reason*, *that if one dyed for all, then were all dead, and that he dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them, and rose againe.* We *know* saith he, that we are *spirituall*, and not fleshly, by our *judging* of things, by our *reasoning* of things: for thus *we judge*, or thus *we reason*, that if one man dyed for all, that is, did dye for others, then surely we all are *dead*: And we reason further, that if one man did dye for us, and we are suffered to live, we should imploy our life, not for our selves but for him that dyed for us. This kind of reasoning we have, that walke after the Spirit, and not after the Flesh, therefore I will pitch upon that. And the rather, because the Lord hath been pleased, for ends best knowne to him, to keep that in my mind, and to fix it so on my thoughts, that I could not passe it by, and I usually judge in such cases that God doth often doe it for your sakes.

And therefore according to this method, wee shall observe this Doctrine, or this lesson, that

Doct.

Carnall men guided by fleshly reasoning.

Those that are according to the flesh, or that walke according to the flesh, are swayed, and

and guided by fleshly reasonings, and those that are according to the Spirit, are ruled and ruled by spirituall reasonings.

True Gospell Beleivers are ruled and swayed with spirituall reasonings, and all carnall, fleshly men are ruled by carnall, fleshly reasonings.

For such as the *mind* is, so is the whole *man*, and if your *reasoning* be *right*, then I dare say that all the *acts* of your *mind* are *right*: for that is the *chiefest*, you may *judge* of all the *acts* of your *mind* by your *reasoning*: and therefore we cull out *that* for the triall of the *rest*. I say *carnall* men are *swayed*, and *led*, with *fleshly reasonings*, and *spirituall* men with *spirituall* reasonings. And this is the most *distinguishing* Character that I know in the Booke of God, betweene a *Christian* and *another* man.

And as the Lord presents it unto me I shall a little open unto you these termes, *reasoning*, *spirituall reasoning*, and *fleshly reasoning*. That you may understand these, you must conceive that there are three sorts of *mindes* in the World: and therefore there be three sorts of *reasonings*: For our *Reasonings* are according as the *minde* is.

Three sorts of minds.

1. Corrupt.

There is first, a *corrupt* mind, as you have it *Ephes.* 4. *The old man that is corrupt*, that is (to speake in your language, or according to your thoughts) a *sinfull* mind, a *mind* that is *exercised* about

about sinfull things. When a mans mind is an evill one, simple evill.

Secondly there is a naturall mind, 1 Cor. 2. at the latter end, it is called there, the naturall man. where I would have you observe by the bye, that the mind is called the man there, the naturall man, that is, the naturall mind. *The naturall man knoweth not the things of God*; that is, the naturall mind, for a man is denominated by his excellentest part, which is his mind, as I told you before. 2. Naturall.

And there is also the spirituall mind, which is called there, the spirituall man. *The spirituall man judgeth all things*; that is, the spirituall mind judgeth all things, for it is the mind properly that doth judge, and the man is said to judge, because he hath the mind, or the mind is in the man. 3. Spirituall.

According to these three sorts of minds, flow forth 3 sorts of reasonings. Three sorts of reasonings.

One is, corrupt reasoning, and that is, when men doe reason meerly sinfully, according to that in 1 Cor. 15. The Apostle useth their carnall phrase, *Let us eate and drinke for to morrow we shall die.* Now here was a kind of reasoning in this, here was an argument, to morrow we expect to die, that is, shortly, therefore let us eat, and drinke, and feed our lusts, &c. Here was a reasoning, but it was corrupt. And so in Matt. 21. When they had killed the servants that came to gather the rents. Now say they, the Heire is come, come let us kill him and then the Land will be ours. Here was reasoning, but it was corrupt reasoning. So in Luke 9. 44. there the disciples did reason who should be the greatest in the kingdom of God. There are such reasonings 1. Corrupt,

in our hearts: for *man* is called a *rationall* man; and though some men be called *unreasonable* men, (as I shall shew by and by) yet there is *no man* but hath *reasonings* in him, either *corrupt*, or *naturall*, or *spirituall*. There is *no act* that a man doth, but there is such a *nimblenesse* in the *understanding* that it presently drawes some *argument* and *reason* for it: a man never doth any thing but he hath some kind of *reason* for it, be it what it will be.

2 Naturall. Secondly, there is a naturall reasoning, and that we oft find in the Scriptures, as in *Matth.* 3. 6. Christ had there told a *Leper* that he had *forgiven* him his *sins*, the Scribes sitting there, reason in their hearts, *why doth this man speake blasphemy? who can forgive sins but God.* This was not properly *corrupt* reasoning; it was *true reasoning*. *who can forgive sins but God?* This *man* forgives sins, therefore it is *blasphemie*; they reasoned *right*, and *true*, as farr as *naturall* light could goe, but here is the difference betweene *naturall*, and *spirituall light*, *naturall* light comes too *short*, they did not see that he was *God*. *None can forgive sins but God*, but they saw him *not* to be God. This was *naturall* reasoning. Why? because it was *true* according to their *principle*, had he been but a meere *man* they had *reasoned* very *well*: but it was *naturall* because it was *lame*, and *low*, and did not rise up so high as to see that that *man* was *God*, and could *forgive* sins. So Peters reasoning was rather naturall then corrupt. *Master spare thy selfe*: it was naturall, and not corrupt reasoning: because it is good for a Servant to give good *counsell* to his Master.

Master. But this was but *naturall*: because though it were *honest*, in a naturall way, yet it was *lame*, it wanted a *principle* that was *spirituall*, to see that it was needfull, and necessary that Christ should die (according to the counsell of God) rather then that all the elect should perish.

Thirdly, there are *spirituall* reasonings. As there is a *spirituall mind*; so I say there are spirituall *reasonings* in all godlinesse. For all godlinesse, and every peice of it (as I shall shew) is carried upon *reason*, only it is spirituall reason. Looke upon the whole bulk of godlinesse, you may divide it into three parts. It consists, 3. Spiritnall.

Either in *beleiving*,
Or in obedience, } and *doing*.
Or in *suffering*,

All a Christians life is spent, either in *beleiving*, or in *doing*, or in *suffering*. Now in all these three you shall see in Scripture that a Saint doth not all these hand over head, as being led by a *fancie* of them, but clearly upon *reason*, and the best reason in the World, as I shall shew you anon.

First, for *beleiving*, looke to *Abraham*, who is our patterne, our coppie. In *Heb.* 11. 19. *By faith Abraham when he was tried, offered up Isaak, and he that had received the promises offered up his only begotten son: of whome it was said, that in Isaak shall thy seed be called, accounting that God was able to rayse him up from the dead*, &c. *Accounting*, or as the Greeke word is, *reasoning*, that *God was able to rayse him from the dead, from whence he received him* 1. Spirituall reasoning in beleiving.

in a figure. It is said that by faith *Abraham* offered *Isaac*, his onely son, he that had received the promise, God had made the promise to *Isaac*; *In Isaac shall thy seed be called. Isaac* was his son, and a son that he had in a strong way, by an ancyent Woman, and his onely son, and a son of whome the Messias should come. Now there must be a great deale of *reason* to perswade such a godly Father to kill such a hopefull Child, to put him to death, to whome God had given the promise of all blessings, to all Nations. Surely there must be a great deale of *reasoning* before he could be perswaded to doe this, and yet he did *reason* that God was *able to raise him from the dead.* The word *reasoning* in the Greeke is a word taken from Arithmetitians, that take two or three Sums, and put them together, and tell you this is the result of them: so he did *reason*, this is my son, and all my hopes lie in him, and I received him when I was as a dead man, and for me to goe, and kill him, will dash all the hopes of my salvation. But on the other side, *spirituall* reason comes in, and saith, that God that gave him me in a figure from the dead, that is, as it were from a dead woman, and when I was an old man, that God is able of his ashes, when I have killed him, and burned him, to raise him up againe, and therefore I will goe, and Sacrifice him, and thence it is, that the holy Ghost saith, that *God raised him from the dead.*

Beloved, there is nothing that seems to be more *without reason* then Faith, and in faith there is nothing seemes to be more without reason,

then

then for a man to go, and kill his Son, his only Son, and yet he *reasoned*, is said it. And so in *Rom.* 4. he looked not upon *flesh* and *bloud*, but reasoned from that promise, *So shall thy seed be*, What was that? God called him out in a cleare night, and shewed him the Stars in the firmament, and said, *so shall thy seed be*, and he *reasoned*, and *staggered not*, but looked upon God as one that was able to bring it to passe, and therefore it is said, in *hope*, above *hope*, he believed.

What shall I speake of *Moses*? you have it in that Chapter, they say, old men are twice children, but *Moses being 40. yeares old, refused to be called the Sonne of Pharaohs daughter*: some might thinke what a madnesse this was? the text gives the reason, he *reasoned*, or he, *Esteemed the reproach of Christ, greater riches, then the Treasures in Egypt*; that is, he reasoned thus, here I am in great honour, I may be called the Sonne of the Kings Daughter, and here I have *hunting* and *hawking*, and *riches*, &c, and yonder are the poore people of God making *brick*, and there they have *burdens* laid upon them every day, and are sighing, and groaning, and making spirituall prayers, and saith he, the *blessing* of *God* is there, and these *riches* are but for a time, and there are the riches that are abiding, and blessed, and therefore saith the text, *He chose rather to suffer affliction with the People of God, then to enjoy the pleasures of sinne for a season.* Thus you see in these instances that *faith* goes all upon *reason*, upon spirituall reason.

2. In doing

And so for *doing*; for obedience as it refers to *doing*, I will give you that one place, that I hade-

ven now 2 *Cor.* 5. 14. saith the Apostle, *We thus judge*, or we thus *reason*, *That if one dyed for all, then were all dead.* And further, this is an other conclusion, *He dyed for all, that they which live, should not henceforth live to themselves, but to him which dyed for them, and rose againe.* There is no act of *obedience*, that a Saint under the Gospell doth, but it proceeds from Gospell, Spirituall *reason*, Christ dyed, God reveales this in the Scripture to me, and he seales this to my soule, that he dyed for me, when I was the veryest enemy in the world; why then there is all the reason in the World, he dying for me, that I should live to him, and serve him all the dayes of my life; he redeemed me, and paid a rannsome for me, there is all the reason in the world, that I should live to him, you must not thinke that the People of God take so much paines to deny themselves, and to be carryed on in such hard *rough* wayes, but that they are carryed on in a way of spirituall reasoning.

2 In suffering.

And then for *suffering*; which is another part of a Christians life. You shall read in *Rom.* 8. 18. *If we be children, then heires, heires of God, & joynt heires with Christ, if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time, are not worthy of the glory that shall be revealed in us. Reckon*, or *I reckon*; for it is the same word in the Greek, that is, he did put the two sums together, as one learned Expositor sayth, he put al the sufferings on the one side as light things, as short things, and the *priviledges* of the Saints on the other, that we are *sons*, & *heires* and

and *coheirs* with Chriſt, and that if we *ſuffer* with him, we ſhall be *glorified* with him, and ſo after all his *reaſoning*, he ſaw it was better to undergoe ſufferings with Jeſus Chriſt, conſidering the *gaine*, and the *loſs* putting them both together in the Ballance, and therefore he reſolved to ſuffer any thing that God ſhould lay on him. So if we compare this place with 2 *Cor.* 4. 16. *For this cauſe* (ſayth the Apoſtle) *we faint not, but though our outward man periſh, yet the inward man is renewed day by day: for our light afflictions which are but for a moment, worke for us a far more exceeding and eternall weight of glory.* We have abundance of *afflictions* as it is known to you Corinthians, as he ſaith before, *We are afflicted on every ſide*, there was a great deale of affliction, and yet notwithſtanding he did not *faint*, he was able to goe on, and ſuffer; Why ſo? Not phantaſtically, or *raſhly*, as many a carnall man may doe, for it is not ſo with a Saint, he will chooſe *diſhonour* when he may have *honour*, but it is upon good *reaſon*, I will tell you why; becauſe *though the outward man periſh, yet the inward man is renewed day by day*: and therefore ſaith he, *our light afflictions which are but for a moment, they worke to us an exceeding eternall weight of glory.* As if he had ſaid, the afflictions which are now upon me, however you may conceive them to be *great*, yet in the Skales of ſpirituall reaſon, I ſee they are but *light*, and little in comparilon of what the wicked ſhall ſuffer, and of what I have deſerved: and it is but for a *moment*, it is but for a *time*, and it doth worke an *exceeding*, exceſſive *weight* of glory, and therefore I

have

have all the reason in the World to suffer afflictions: for if the outward man suffer, the inward man gets by it; and if it be *light*, there is a *weight* of glory, and if it be for a *moment*, there is an *externall* weight of glory. And saith he, *We doe not looke at things that are seene, for they are temporall, but at things that are not seene which are eternall.* We looke at things in a spirituall way; and thus saith he, I bless God I doe not *faint*: and thus we have opened the Lesson to you, that they that walke according to the *flesh*, are led by *carnall reasons*, and they that walk according to the *spirit*, are ruled by *spirituall reasons*.

Now before I come to proove the doctrine unto you, to make way for it, because in my apprehension it is a spirituall thing (as I shall shew you hereafter) There is nothing that I know in this blessed Booke, that may help you in a clearer way to discover your estates to you in a spirituall way, for such as the *man* is, such is his *mind*, and such as his *actions* are, such is his *mind*, and we may better understand the *acts*, then the *mind*, and we may better understand *both*, then the *man*.

Three things premised.

And therefore that you may understand this, I will lay downe three things before hand, before I come to proove the Doctrine, or to applie it.

1. Godlines hath the best reason

The first is this, that there is in all *godlinesse*, in every part of it, excellent *reasons*, there is the purest, *sublimest*, excellentest reason in godlinesse. Beloved, I may say, and say truely of *godliness* in a *spirituall* sence, what ever you may say of *Logick* in

in a naturall way. *Logick* is the art of *reaſoning*, that is the definition of it, it is the right *Art* of *reaſoning*, ſo *godlineſſe* is the right art of *ſpirituall* reaſoning. There is not one dram of right *ſpiritual reaſoning* but in *godly* people: and there is not one *act* in godly people, but it is carried on upon the pureſt, and ſublimeſt, and excellenteſt reaſoning that is; it is ſuch a kind of *reaſon*, that the Apoſtle calls it *demonſtration*, that is the pureſt *reaſoning* in naturall Logick. Now in that you have other kind of reaſoning, as *conjectures*, and *probabilities*, and other *topicks*; but godly *reaſoning* is *demonſtration*, as the Apoſtle ſaith. And therefore in 2 *Theſ.* 3. 2. *Wicked* men that have not *faith*, they are ſaid to be *unreaſonable men*, he is a *wicked* man that hath not *faith*, let him be never ſo *honeſt*, or *civill*, yet in Gods language, if he have not faith, he is a wicked man; *Paul* prays that he may be *delivered from unreaſonable men*, from *abſurd* men as you have it the margine. Now what is it to be *abſurd*? you ſay when a man carries himſelf *illfavouredly*, that is abſurd; properly then when a man reaſons not rightly, it is abſurd, as to draw wrong concluſions from premiſes; as to ſay ſuch a Towne is *garriſoned* by the King, therefore *London* hath the *plague*, this is *abſurd*. Now all the actions and doings of wicked men, they are abſurd, there is no more hold of them, then of a rope of ſand. A wicked man may have *naturall reaſon*, and *corrupt reaſon* enough, but he is an *unreaſonable* man, he hath no *ſpirituall reaſon*. Abſurd, what?

And hence it is, that godly ſpirituall men are ſo conſtant in their Spirits, and in their wayes; indeed Ground of Saints conſtancie.

indeed they are not abſolutely conſtant becauſe they are godly but in part, but ſo far as a man is godly, ſo far he is conſtant. As you may ſee in naturall things, the difference betweene a man that is at *full* age, and hath *reaſon*, and a Child that is not come up to reaſon, as the Scripture ſaith, *be not as little children, toſſed too and fro*, Now what is the reaſon that a Child is ſo inconſtant; he will love a thing to day, and have it to bed with him; and to *morrow* he will caſt it in the dirt? it is becauſe his actions are carryed by *fancie*, and he hath not reaſon to rule, and *ſway* him. Now you know a man doth not doe, and undoe things like a Child. See what difference there is in a *naturall* way, between a *man* at full age, and a *child* at three or foure yeares old; ſo much, and more difference there is, betweene a *godly*, ſpirituall man, and a *naturall* man: and that is the reaſon, that when a *godly* man, heares a *naturall* man diſcourſe, and ſay he will do *this*, and that, he will go to the *wars*, and he will take this, and that *garriſon*, he ſmiles at it, becauſe he knowes, he will not be conſtant. Take men all along in theſe wars for ſome yeares paſt, whither they were *Commanders* or others, you ſhall ſee how many brave reſolute men both went forth, and were here in the Parliament at home, and where are they now? But now take a *godly* man either in the *Army*, or elſewhere, and you cannot ſay of him, he was ſo; but he is ſo: becauſe he hath ſome reaſon to carry him along, that the other hath not; he went for the glory of God, & the reſpect of that continues with him, the other went out for a ſhew, for a blaſt, and ſo are turned about with

with every winde like a Wether-cock, and all this for want of ſpirituall reaſon.

Why the Saints are comfortable in the worſt condition.

Moreover, it appeares by this, why the *Saints* that are godly, and *ſpirituall* are ſo *comfortable*, even in the worſt condition; and why other men are ſo apt to be dejected. Take a Saint, and put him into any condition, and he knowes how to *rejoyce* in the Lord. Take a *Paul*, or a *Sylas*, and put them in Priſon, and let them be to be hanged to morrow, and yet they can rejoyce, and *ſing*, they can *rejoce in tribulation*, as well as in *proſperity*, but now men that have not *faith*, that are not *ſpirituall*, though they *laugh* loud ſometimes when they are in *Proſperitie*, yet when *affliction* comes they are *downe* againe; and this comes from hence, not becauſe godly men are *mad* men that they can *rejoyce* in *Chaines* as men in *bedlome* doe; but it is from *ſpirituall* reaſoning. When they are in *affliction* they can *reaſon*. I am now in much *ſhame*, and *povertie*, but I know that they that are in *Chriſt*, all ſhall turne to their *good*, they are *Chriſts*, and all is for their *Salvation*. And thus they will draw from the Scriptures by the help of the Spirit of God ſuch kind of arguments as will draw them up, and fill them with *joy*, even in the *worſt* condition, which becauſe the others have not, they are *up*, and *down*, though their laughter be louder as *Solomon* ſaith, yet it is but as the *crackling of thornes*, that end in ſmoake, and ſmother, and aſhes: O, the godly are endued with a great deale of *ſpirituall reaſoning*.

And hence it was, becauſe there is ſo much *reaſon* in godlineſſe, that the Doctrine of the *Goſ-*

pell of Jeſus Chriſt by a few Fiſher-men, and *contemptible* men, without any force of *Arms*, without any *Sword* drawne, they have bene able to breake the great Emperour of the World, and to plant *Religion* over a great part of the World. It is true, there is no *naturall* reaſon in it in the World, that a hundred, or halfe a hundred ſhould goe forth, and tell a Storie of a man that was a *Carpenters* ſonne, a poore man that was at laſt *hanged* upon a *Tree* by the Jewes, and buryed in a Grave; and for a company of *poore* men that had no *oratorie* in the world, to goe and tell People, that by this man is ſalvation, and that they muſt believe in him, and that they had no power in themſelves to doe it; and that if they did believe in him, they muſt deny themſelves, and *Father* and *Mother*, and *Lands*, and *Life*; and then they ſhould have a *Reward*, they knew not where, nor whence, hereafter in *Heaven*, but nothing in this World; which there was no *naturall* reaſon to perſwade them to, and there was no *Sword* to Command them; for their Commiſſion was onely to tell men, that if they *beleived*, *they ſhould be ſaved*, and if they did *not* beleive, they muſt be *damned*, and yet we ſee the Goſpell hath prevailed in many Kingdomes of the World, more or leſſe. Now when *Mahomet* came, he comes as a great man, and when he was asked, how will you proove your Religion to be *true*? He takes a *Sword* and ſaith by this: Such is the Doctrine of the *Turks*, and *Perſians*; but the Doctrine of the Goſpell came not ſo.

Now you muſt not conceive that the *Goſpell* works

works like a *charme*, that it works upon men like *mad* men, but hence it comes to paſs that though there be no *naturall* reaſon in it, nor the *wiſedome* of *men* yet they ſpeake in *demonſtration* of the *ſpirit*: they ſpeake the *wiſedome* of God to *them that are perfect*. There is *ſpirituall reaſon* in every *peice* of that Doctrine that is able to ſatisfie a man: and were there not *ſtronger* reaſon then any is in the World, men would never *yeild* to it. Thus I have given you a few hints, to ſhew you that there is abundance of profound *reaſon* in *godlineſſe*.

Beſides, when we ſee that *godly* men are ſo meek, ſo *gentle*, ſo *eaſie to be intreated*. Whence is this? From the ſtrength of *ſpirituall reaſon* that is in them. As it is *in naturall* things, you know *women are the weaker Veſſells*, the Scripture ſaith ſo, and they are more apt to be *froward* then men. Why ſo? Becauſe there is not ſuch ſtrength of reaſon in them. Now *men* that are at full *age*, and have ſtrength of *reaſon*, they will beare *unkindneſſes*, *it is the glory of a man to paſs by an offence*; it is the *wiſedome* of a man to paſs by an *injurie*. Now as it is in *naturall* things betweene a Man at full age, and a *Child*, ſuch a difference there is between godly, *ſpirituall* men, and *naturall* men; moſt *naturall* men are *froward*, and *peeviſh*, and very *ungentle*, and *hardly* to be *intreated*: but the godly, as farr as they are godly, as farr as they have the *wiſedome that is from above*, they are made *gentle*, and *eaſie* to be *intreated*; becauſe they have ſpirituall reaſon. As for inſtance, ſuppoſe a man offer another a great deale of *unkindneſſe*, and

Gentleneſſe in gody men whence it is

ſpeake very *ill* of him; *naturall* reaſon will ſay, why ſhould he *doe* this? or why ſhould I *heare* it? But ſpirituall reaſon comes in, and ſaith, *when they curſe, doe you bleſs*, and the Scripture teacheth me, that *Chriſt loved me* when I was an *enemy*, and ſo ſhould I doe to others. There is nothing that may *provoke* a godly man, but if he hath the uſe of *ſpirituall reaſon*, he may keepe his heart *meeke*, and *calme* as may be. Now you muſt not thinke that the Saints are *ſtocks*, or *ſtones*, for a Saint hath as much *apprehenſion* as a naturall man hath; but he hath *ſpirituall* reaſon, that he can ſhape the wrong done him, in a *ſpirituall* Mold, and ſo carry himſelfe *meekly*, and *quietly*.

Godly men ſee their way in confuſed times.

Moreover, there is reaſon in godlineſſe, and hence it is that the *godly* in times of *confuſion* they can *ſee* their *way* in the middeſt of the miſt, *when* all others are at a *loſs*, and know not which way to go: a godly man can by *ſpirituall reaſon* ſeek out his *way*, as there is a full inſtance in theſe times, all *carnall* men are at a *loſs*, and think that all *Religion* is gone into *confuſion*, and one *Governour* is gone, and another come, and *one* man is of this opinion, and another of *another*; the whole World, even thoſe that are meere *Spectators*, they know not which way to *goe*, yet now the *Saints* that are *ſpirituall* they can *ſerve* God, as *fully*, & as *ſweetly* as ever. Why ſo? Becauſe though the others are at a *loſt*, yet they have *eyes* in their *heads*, and can ſee their way.

A Saint looks with comfort on his life paſt.

And hence it is, by this *ſpirituall reaſoning*, that the veiw and *contemplation* of their lives *paſt* is ſo *ſweet* to them, and affords them ſo much *comfort*, as farr as it was *Religious*, whereas they remember their *ſinfull* actions with *ſhame*, and *naturall* actions

ons with *ſorrow*. When we come to be *men*, we cannot indure to think of our *carriage* when we were Children, as making little *houſes* of *ſtrawes*, and of *clay*, *&c*. When a man comes to be a *man* he rejoyceth more that he hath gotten ſuch a *houſe*, and purchaſed ſuch *land*, and he rejoyceth in his *wife*, and *Children*. There is more *pleaſure* in the remembrance of a *rationall* act, then of a *fantaſticall*, though when we were Children there was more pleaſure in a *fantaſticall* act then in a *rationall*, as a Child hath more pleaſure, and will, to make Pies of clay, then a man hath to purchaſe a Houſe and Land. So looke to your *lives paſt*, you ſhall ſee abundance of *corrupt* acts, that you are aſhamed of, *What profit had you* (ſaith the Apoſtle) *in thoſe things whereof you are now aſhamed*: you are aſhamed to think of your *drunkenneſſe*, and *cozening*, *&c*. and you looke upon *naturall* acts with *ſorrow*, but looke upon any *ſpirituall* godly act, what you have done for *Chriſt*, or the *Saints*, the comfort of them is as much at the *preſent* as when you *firſt* did them, and that is a ſigne that they were *ſpirituall*, otherwiſe the *comfort* of them would *vaniſh* away. Thoſe things that we doe out of *reaſon*, have a more *laſting ſweetneſſe*, & comfort then thoſe that we doe out of *luſt*; that is the reaſon that if a man did a thing for *God*, though it were forty yeares agoe, yet the *ſweetnes* of it is *freſh* now, it is not ſo in *naturall* or *corrupt* actions, you *befoole* your ſelves in the one, and *blame* your ſelves in the other; but *ſpirituall* actions, you *rejoyce* in them.

Comfort of ſpirituall duties, laſting.

Againe, from this it appeares that there is reaſon in godlineſſe, becauſe godly men are not caught

Godly men not taken with temptations.

caught with *chaffe*, they are not caught with *luſts*, as *naturall* men are: you know little *Children*, how you may catch them with a *Babie*, or a *toy*, and a *ſcourge*, all the yeare about, you may feed their fancie by bringing them ſome new *toy* home, but a man of forty yeares old you cannot pleaſe him with a *babie*, or with a Horſe of wood, *&c.* Such is the difference betweene a *naturall* man, and a Spirituall man, you may pleaſe a *naturall* man, and catch him with a good *Office*, or ſome ſuch thing, but take a *through*, full growne, ſpirituall man (as we have bleſſed be God ſome inſtances, in the *Armie*, and in the *Parliament*, and *Cittie*) you offer him *chaffe* when you offer him theſe things, when you would tempt him to leave *God*, and to imbrace the *world*. That *Germane beaſt*, as it is ſaid of *Luther*, will not be caught with *Gold*, ſuch a man will not be catched with a *bribe*: a Saint can *outreaſon* all ſuch *luſts*, he ſees they are but the *pleaſures of ſin for a ſeaſon*. Thus it appeares to you that in godlineſſe there is a great deale of *reaſon*.

The beſt reaſon in godlineſſe.

Nay let me add this before I goe further, there is the *profoundeſt*, and moſt excellent *reaſon*, and *reaſoning that can be* in *godlineſſe*, and I will demonſtrate it to you in three things. That there is *reaſon* you have heard: Now I ſhall ſhew you that there is the profoundeſt, and the beſt reaſon, and that there is no *reaſon* to be compared to it.

1. There is a new light in the ſoule.

Firſt, becauſe that in godlineſſe there is a *light* put into the *ſoule*, whence a man may reaſon: for man cannot reaſon without *light* put into the mind.

mind. That is the reaſon why a *Horſe* cannot *reaſon*, becauſe there is not *light* in him, *underſtanding* to *deduct* one thing from another. Now the light we have in *naturall* things is very *uncertaine*, and dim and *darke*, by reaſon of *Adams* ſin, you ſee in naturall things how imperfect Arts are, as *Phyſick*, &c. Why? becauſe the principles are *few*, we gather ſome things from herbes, &c. the *principles* are not *cleare*, but ſuch men have tryed ſuch, and ſuch concluſions, and ſo they make up an argument, but this is but dimme.

Secondly, there are in *nature* but *darke*, and *confuſed* principles: for *reaſon* is a deducting of one thing from another; *reaſon* is a dividing, as if you ſhould ſee the river *Nilus*, they draw the river from the *maine* Channell to a leſſer, and from that to another: So *reaſon* is nothing but the *drawing* forth of the light that is in a man, to this or that uſe, according as there ſhall be occaſion. Now in *nature*, we have but *darke principles*, and therefore we cannot draw things certainly: but in *godlineſs*, there are ſuch *principles*, that every thing in the *Goſpell*, is called cleare *demonſtration*. Demonſtration, that is, when a man ſets forth a thing, when he proves a thing *eſſentially*, and *infallibly*: demonſtrations are infallible, if they be truly and clearly drawne: So then the meaning of it is, that all the *principles* of the Goſpell they are cleare, and plain; they are demonſtrations, infallible to a ſpirituall mind: a *carnall* man may doubt of them, but *wee ſpeak wiſedome to them that are perfect*.

2 Naturall principles darke.

Thirdly, and laſtly, the *facultie* of the ſoule whereby we do apprehend this light, and in which

we

we retain theſe *principles*, it is a great deal more excellent. I ſay the *faculty*, that is the *ſpirituall* minde: for I told you before, there were three minds, This *ſpirituall minde* is nothing elſe but the new Creature; there is in a Chriſtian the old Creature and the new Creature; and the Scripture ordinarily calls it the *old man*, and the *new man*.

Spirituall mind what.

What is the *new man*?

Nothing in the world, but God puts as it were a *new underſtanding* in him; that is, he puts a *new light* in his underſtanding, and frames his underſtanding to be capable of that new light. For the minde we have naturally cannot receive ſpirituall things. Therefore it is not only a new quality, there is ſomthing more, or elſe God would not call it the *new man*, but the new quality, which he doth no where in Scripture; the Lord frames in the ſoule a capabillity, a faculty to apprehend and reaſon upon Spirituall things; and this is called the *new man*, and this comes from Jeſus Chriſt, and his holy Spirit, and is upon the growing hand more and more.

Now the other facultie, the *naturall* facultie, is corrupt with *luſts*. *The old man is corrupt*. And when I ſay the old man, you muſt take the *naturall* man, as well as the ſinfull man. The old man is corrupt; what is that? he is corrupt, that is, he is *rotten*, How comes he to be *rotten*? He is *corrupt* by reaſon of the *luſts* of it: As it is with *Timber*, it would continue a long time, if it have not rayne come upon it, but if rayne fall on it, it makes it decay: ſo the naturall mind, the *naturall* facultie in *Adam* before he ſinned was a great deale

Old man what.

Sin corrupts the naturall faculties.

deale more cleare, and therefore *Adam* was a better *naturalist* then any man, then all the men in the world; *Adam* was a better *Navigator*, a better *Physitian*, a better any thing. But as sinne raised the Law of God out of mans heart, so sinne begun to *rot*, and *corrupt* the naturall *excellencies* of man, as his mind, &c. and that right reason that *Adam* had before his fall, you see how he did name all the creatures, and what wisedome he had, but after his fall, sinne had not been long in him, but he was more corrupt. As you see in a house where there is a hole in the thatch, if the raine come in but two or three dayes, the *Timber* will not be much rotted, but in time it will spoyle it, So wee see after, when sinne came to increase more in the dayes of *Cain*, man was more tainted; and yet surely, then naturall knowledge was more excellent then now it is, for you see what *inventions* they had *Gen.* 4. of *musick*, and *building*, and *Tents*, and many things that they invented in Arts.

But you will say, it is an easie thing to make *Tents*, and *Organs*.

It is an easie thing to perfect a thing that hath been 5000. yeares finding out, but were you now to find out the thing, it were not easie. Now I say that sinne doth *rott*, and *rust* the *nature* of man more, and more; and as sinne gets head more; so more, and more it will rot the faculties of man: but the faculties we have in the *new man*, it is new, it was never *tainted*; never any *drop* came into it to *corrupt* it: for when God creates the *new Creature*, he makes it a more excellent peice then he did the old, and this growes more and more: & therefore seeing there is clearer light, & *excellenter principles*

a *profounder* faculty, there must needs be a more blessed, and glorious way of *reasoning* in a *spirituall* way then in a naturall way. I had thought to have gone over the other two things premised; but the time is past, and therefore I will only now conclude this with one or two short words of use.

Use 1. Not to reject all reason in godlinesse.

And first of all, I will here in love admonish you that are the people of God, to take heed of that devise of Satan whereby he would perswade the Saints that there is no *reason* in godlinesse. *Reason* is a word that is much prejudiced among Professors: and if a man speake of *reason*, they are ready to slight it, and say, shew me *Scripture*, as if sound spirituall *reason*, and the Scripture, were contrary one to another; they are readie to say, what doe you talk to me of *reason*, shew me a *Text* for it: It is true, we must not talk of *carnall, corrupt* reason, that is abhominable, nor of *naturall* reason, that is too short; but we may, and must in any thing belonging to godlinesse, take in *spirituall reason*, and if it hold not with *spirituall reason*, doe not admit of it, let it be what Opinion it will.

Most of your wandrings and mistakes doe arise from want of observing spirituall reason: we *reject* reason, and goe and take a *place* of *Scripture*, and so hand over head goe along, and not *deduct* things, as *Paul*, and *Abraham* did. But beware of this, for there is nothing in *godlinesse*, but thou mayest find sound *reason* in it; there is no *absurdity* in godlinesse; *absurdity* belongs to wicked men that have *not faith*. Take heed

heed of *rejecting* all kind of *reason* in godlineſſe; reject *carnall* reaſon, and expect *godlineſſe* to be above *naturall* reaſon, but if there be not *ſpirituall* reaſon in what thou doeſt, it is not of God.

Uſe 2. Invitation to come to Chriſt.

Secondly, it is a word of *exhortation*, or *invitation* to you that are *carnall*, that you would *come* in, and receive *Jeſus Chriſt*, that you would imbrace *Chriſt*, and *godlineſſe* by him.

Why ſo?

Becauſe there is nothing in *nature* that may *take* with man, but there is that, and that in a more excellent way in *grace*, if men had grace to heed it. You know what takes with men in nature ordinarily, moſt of mankind, are *weake*, and come not up ſo high as to *action*, and *contemplation*; but you know what takes with them, *Riches*, and *Honour*, &c. Now the Scripture tells us, in Chriſt we ſhall inherite all theſe things: ſome affect *Liberty*, here is that alſo, *If the Son make you free, you ſhall be free indeed.* And what ſoever men can fancie, ſaith Chriſt, Come, and *buy of me gold, and Rayment, and milk, and honey, and Kingdomes, and Crownes*, and whatſoever the nature of man is capable of. But there are ſome that feed not upon *ſenſuall* things, and to tell them of *pleaſure*, and *Honour*, and *Riches* by Chriſt, doth not ſo much take them: but thou art it may be an *intellectuall* man that *ſtudieſt* the contemplation of things that belong to the *underſtanding* if thou wilt come to Chriſt thou ſhalt find ſuch matter for thy *underſtanding* to work on, *rationall* things that thou waſt never acquainted with before. There are ſome men if you ſhould give them all

Godlineſſe hath that that will exerciſe the intellectuals.

the contentments in the World, yet if they had not *rationall companie*, and *Books* suitable to their *understanding*, you could never *content* them: for indeed that is a greater *delight* by farr which is suitable to the *understanding*, then that which fits the *fancie*; and therefore when that is *fastned* on, the other will be *gone*. As a child, when he is a child, he loves *tops*, and *trifles*, and the like, but when he comes to be a *man* he *slights* them. So a man that loves *Riches*, and *Profit*, *&c.* in a *naturall* way, if he come to *studie* the *Arts*, he will *slight riches*. So if ever you will draw the man to godlinesse, you must give him something that will delight him, *delight* his *intellectualls*. Now I say, there is that in *godlinesse*, which all that is in *humane* Books, is not to be compared to it, it is but folly in comparison. I will instance in one place, *Pro.* 8. 10. 11. 12. Where *wisdome doth crie out in the Streets*. The meaning is, *Jesus Christ*, who is called *Wisedome*, is inviting poore sinners to come to him, *Receive my instruction*, (saith he) *and not silver, and knowledge rather then choyce gold. Solomon*, or any wise man would prefer *Instruction* before *gold*, and *silver*. *For wisdome is better then Rubies, and all the things that may be desired are not to be compared to it.* These are sensuall things, what is there more in a *rubie*, then a *pebble* but only the *fancie*. Now *wisdome is better then rubies*. And wouldest thou know where to have this wisdome? *In wisdome dwell with prudence*, or *with suttlety*, as some reade it, *and find out knowledge of wittie inventions*: there are not in all the World such *wittie inventions*, as there are in *godlinesse*.

A Christian finds out more *witty inventions* in a *spirituall* way in a *day*, then a hundred *naturall* men do in all their life time. And *inventions* in a *spirituall* way, are farre more taking with a man, than those in a *naturall* way, *come to me, and I will give thee knowledge of witty inventions*, such matter for thy *invention* to worke on, as thou never hadst before, I will discover such as shall satisfie thee. I have knowne one once, that was ready to be *distracted*, because he could see nothing in the world that could satisfie his *understanding*, he saw all the world was but a *whirlpoole* of *vanity*, and *vexation*, and just as he was going to turne *mad*, God let the manifestation of *Jesus Christ* into his soule, and that satisfied his *understanding*, there was a fit *subject*, there was all the *choyce* reasonings in the world to work on: there was enough to satisfie his *will*, and to keep him in his *wits*, and to make him *comfortable*, and *joyfull*, or else he was confident he should have been distracted.

Christ only can satisfie the understanding.

For in naturall things there is a little comfort, but alwayes a man looks upon the *back* of it, he looks *behind* it, and saith, what shall I doe when this is gone?

Now when *Jesus Christ* comes in, he satisfies the soule; a man looks not behind *Christs* back to say what shall I doe, when Christ is gone? but he and he only, is enough to satisfie a man: therefore art thou a man given to *contemplation*, and study Arts, be advised by Jesus Christ, this is the way to *finde* out *rare inventions*, to come to *Jesus Christ*, & study the deep things of the Gospell, and there thou shalt

ſhalt finde out *wittie inventions*, and deviſes world without end.

Uſe 3. Godly men the wiſeſt men

One word more, and I have done; laſtly, hence it doth follow clearely, that *godly* men that are truly godly, and *ſpirituall*. I doe not ſay every *paltry* hollow-hearted *Profeſſor*, but a *godly ſpirituall* man, is the wiſeſt man. Why ſo? Becauſe he hath the moſt *excellent*, and profound *reaſon*, he hath a maſſe of rationallity, that the world knowes not of: we may ſay of a godly man, as the Heathen ſaid of a *learned* man, a learned man hath foure eyes, and the *vulgar* have but two, ſo a *godly* man hath three eyes, and a *naturall* man hath but two, and ſcarce that; a naturall man can *reaſon* things, but it is with a *corrupt*, or a *naturall eye*; but a Saint can reaſon with a *ſpirituall* eye. *Naturall* men have but a little *darke* light in *naturall* things, but a *ſpirituall* man can *reaſon* in *naturall* things, and in *ſpirituall* too, *Wiſedome is juſtified of her children.* If a Plow-man ſhould come to *Oxford*, and heare their diſputes in *Logick*, or *Mathematicks*, he underſtands not the termes, and would thinke that they were mad, *yet wiſedome is juſtified of her children*; they that know what thoſe *Arts* are, they will ſay they diſputed very well. So the world condemns *godlineſſe*, and thinks that godly men are *mad* men: but *Wiſedome is juſtified of her children.* You call it *fooliſhneſſe*, ſaith *Paul*, but *wee ſpeake wiſedome to thoſe that be perfect.* And therefore you ſhall have the godly uſually when they are deſcribed in Scripture, they are called *wiſe men*, as it is often in the *Proverbs*, the wiſe man and the *Foole* are put

Wiſe men in Scripture who.

in

in opposition, the one to the other; the *wise* man is the *godly* man, and the *foole* is the *sinfull* man, let him be as wise as he will be. And excellent is that word, 1 Cor. 2. 15. methinkes it is a word that should take with us, *He that is spirituall, judgeth all things, yet he himself is judged of no man.* What is the meaning of that? that is put a *spirituall* godly man, with any *naturall* man in the world, let him be never so wise, he is able to see through the *naturall* man, and to know his principles, by which he goes all along, and the *end* he aimes at, and what he is like to doe, but the *naturall* man is not able to judge of his *principles*. As you see he that hath a *darke Lanthorne*, he can see every body as he goes, but no body seeth him; and that is the reason that *naturall* men doe so little good in their places, because they cannot discerne other men. We have seen brave men imployed about actions and designes, but they cannot judge *spiritually*, and therefore they doe not *prosper*; Why? because some *Flatterer* comes, and *cheats* them; they want their *darke Lanthorne*, a godly man is able to see *through* a *naturall* man, and to see his *principles* and *ends*, and as a wise man, will fetch it out. He can judge of things *naturally*, and *corruptly*, because he hath been so himself, and he knowes how to judge *spiritually*, which the other cannot doe. That is the reason that a *godly* man in a *Committee*, or a few in the *Army* or *Parliament*, they can tell how *farr* other men will goe, and how farre their *principles* will carry them towards *God*, or any *good worke*; therefore I would to God this poore Kingdome would be wise at last, that if there be any *busines* that

Spirituall man judgeth all things.

Why naturall men in place doe little good.

Who fit to be imploid in publick matters.

that requires *wiſedome*, either in *Parliament*, or *Army*, or *Committee*, or *City*, that they would put in *godly* men; they have their *darke Lanthornes*, they can *ſee through things*, and will not be taken with *cheſſe* as others may: you ſee how God hath *proſpered* and bleſſed them, and how they have continued *conſtant*. Therefore I ſay henceforth let us not in any place or buſineſſe looke ſo much to our *kindred*, or *Neighbours*, or *carnall relations*, but that God would teach us to *chooſe godly* men in all places, they are the only *wiſe men*, and can *judge* of all others, and are judged of *none*; if we doe not thus, I feare we may repent it when it is too late.

SERMON

SERMON IX.

Rom. 8. 5.

For they that are after the flesh doe minde the things of the flesh, but they that are after the Spirit, the things of the Spirit.



OU know the last point we named to you from these words, was this: that

True Gospell Beleivers are ruled, and swayed with Spirituall reason, and all carnall, fleshly men are ruled by carnall, fleshly reason.

I opened it to you. I told you there are three *minds* spoken of in Scripture. And as there are three minds, so there are three sorts of acts, or *reasoning.*

Corrupt,
Naturall, } reasoning.
Spirituall,

I premised three things, before I could come to proove the Doctrine.

The first was this, that there is *excellent reason* in all *godlinesse*; there is *reason*, and the *best reason*, as I shewed you at large, and made two or three uses of it.

Now to goe forward a little, the second thing, briefly that I must premise, before I proove this lesson, it is this: that,

Second thing premised.

The reasonings of the Soule, are the highest, and excellentest acts of the mind.

The reasonings of the mind are the highest acts of it.

As the *mind* or *understanding* is the highest *faculties* of the *soule*; so the *reasonings* of the *mind* are the most *excellent*, and most *immediate* acts of the *mind*. The *mind* is *Christs*, or the *Devills* cheif *Throne*. If *Christ* be in the soule, he keeps his *Pallace* in the *mind*: if the *Devill* be in the soule, he keeps his *Garrison* in the *mind*. So the reasonings of the *mind* are the cheife *strength* of the mind, the immediate flowings of the mind. The whole acts of the soule are like the *New River*: it comes to LONDON, and then you have *Conduits* to receive it, and those send it to *Wooden* Pipes, and those send it to *Leaden* Pipes, and so to your *Kitchins*, and *Sellars*: so the soule, the *mind* is as the *New River*, the *reasoning* of the soule, that is the *Conduit* that receives it first; from the *reasoning* it comes to the *will*, and *affections*, and then it goes out into the *actions*: so the *reasonings* of the *mind* are the first, and cheifest, and *supreame* part of all the *actions* thereof. Therefore if the *mind* be *naught*, the whole *soule* is *naught*, if the *reasonings* be *naught*, the whole *soule*, and *life* is

naught alſo. But, becauſe I would paſſe from that, the uſe of it in a word is this, that

Hence we ſee the *reaſon*, why the *wiſeſt men*, the moſt *rationall* men, are uſually the *worſt* men; becauſe they have more ſtrength of *reaſon* then other men; the *reaſon* being *corrupt* and *naught*, the *ſtronger* that reaſon is the *worſe* the man is. Therfore if I have a *child* or a *friend* that is a *wicked* man, if he be not made a *good* man, I wiſh he may never be very *rationall*, or *reaſonable*, becauſe the *ſtronger* his *reaſon* is, being *corrupt*, the man *ill* he is in his *will* and *affections*. When men are mad with *reaſon*: many of the *vulgar* are *mad without reaſon*, they will hate a thing upon here ſay, O ſuch a one is an *Independant*, and this, and that, but when men are *mad* with *reaſon*, when they have *wicked reaſon*, they are mad to purpoſe, they are *mad* with a *vengeance* as we ſay.

Uſe.
The moſt rationall men without grace the worſt.

Men mad with reaſon.

And that is the reaſon that the Apoſtle ſaith that the Lord hath not *choſen* many *wiſe*, nor many *Noble*, but *ſimple people*, and *ſimple* things, God doth not ordinarily doe it. As now in the Army fighting abroad, uſually they doe not take *great*, ſtrong *Garriſons*, but little *pettie* ones are taken ro and againe, daily. So, *not many wiſe men are called*, God takes ſome great *ſtrong Garriſons*: for it is a ſtrong *Garriſon* of the *Devill*, when a great *learned* man is without the *ſpirit* of God; it is like *Ports mouth*, *&c.* fortified ſtrongly, God may take away the *weapons* of the *Devill*, and the Principall *Ordnance*, he hath, is *carnall reaſoning*, but God doth it not ordinarily.

Devils ſtrongeſt garriſons.

It was a ſaying of a godly man, and a rationall

one too, he shooke his head and said, I wish many times in the yeare, that I were deprived of this *reason* that is in me, that I might be wholly *without reason*, that there might be *liberty* for *faith* to work. He meant that *naturall* reason comes in, and *hinders faith*, and crosseth spirituall reason.

Reason is so *troublesome*, if it be carnall, and naturall, and unsanctified, that the more any man hath of it, the more *enemy* he is to God. Therefore, O that God would unbewitch, and undeceive you, and all the people of *England*; that you would not make *men* your *guides*, as they are indued with *Learning*, or *reason*, but the spirit of God. Goe to any *Parish*, or *Towne*, or place, and talk with any man about *Heavenly* things, and ask him why he doth *thinke thus?* He will say, we have a *Learned Doctor* in the Parish, and he saith so, and he doth so. The Lord hath said that our *Sun shall be turned into darkenesse, and our Moone into blood.* That is, all these *glorious* naturall things shall be dashed in the *last* times, and God will *exalt* his *spirit*; since God hath promised it, let us expect it, observe what man in the parish hath most of the *spirit* of God, and of *spirituall reason*, and *heare* him, and be *advised* by him; and say of your great Doctors, and learned men, if *God* be not *in them* by his spirit, the *more Learning*, and the more *reason* they have, the more *enemies* they are to *God*, and therefore I will have nothing to doe with them. There you have two things.

3. The reasonings of the mind the cheise distinguishing Character.

The third thing I shall *premise*, is, that the *reasonings of* the *mind* are the cheife *distinguishing* Character

racter of a man, by which principally above all things *one* is *distinguished* from *another*, *good* men from *bad*: for the Apostle doth not reason here, from a *known* thing, to a *darker*; for he reasons from the mind, and the acts of it, as if he had said, that is the cheifest *maine* way, whereby to know the *whole man* whither he be *fleshly*, or *Spirituall*.

In naturall things, the more *essentiall* the *difference* is, the more *certaine*, and sure it is, and *rationality* is *essentiall* to a *man*, you may *distinguish* a *man* from a *beast* otherwise; a *man* hath but *two Legs*, and so may be distinguished from a *Horse*, that hath *foure*; but this is not so certaine a Character; but when you say *man* is *rationall*, that *distinguisheth* him from all *birds* and *beasts*. So there are many things in *godlinesse* that you may partly know a *Christian* by, by his *works*, and *affections*, and *actions*, and by his *company*, and *carriage*, you may know him a little from *another* man, but these things are *outward*, and *externall*; but his *reason* is *essentiall* to him, you may know him above all these by his *reasoning* in his *soule*, that is the most *essentiall* thing to a *Christian*, as *reason* in it *selfe* considered, is most *essentiall* to a man.

Consider this, for this is a thing by which you may understand clearly, *what* you are made of and what *you* are. There is nothing in *godlinesse* but an *hypocrite*, and a *wicked* man may come up to it, unlesse it be this, to be carried on by *spirituall reason*. As for instance, a *wicked* man may *know* God, he may have a great deal of *knowledge* of *godlinesse*, and (to our eyes) of the spirituall estate

of

of *godlinesse*. *Heb.* 6. He may be *enlightned*, he may *discourse* well, and *Preach* excellently, and *Pray* spiritually, he may have much *knowledge*, and all the Saints in the Countrey may account him constantly a *cheife* Professor, and a most *excellent* Christian. Nay he may *love* all good things in a sort, or for the *most* part; a *naturall* man that is but *commonly* wrought on by the spirit of God, he may *love prayer*, and *hearing*, and *Reading*, and giving to the poore, and other good works, he may *love*, and delight in it, as *Herod* did to heare *John* speake, he may love it for some carnall circumstances about it, and though he love it, yet all runs upon the Wheele of carnall reason. As for instance, I love very much to *give* to the *poore*, because the *pride* of my heart will be much satisfied in it. I would be held an *eminent* Professor, and I *invite Saints* to my House, and I quarell with them if they come not, but it is to hold out my *vaineglory*, not out of *spirituall Love* in my soule. So there is no peice of *godlinesse*, but it may be cloathed with such *circumstances*, that a *naturall* man may *love* it, an *hypocrite* may doe every thing in *godlinesse*, and be an *Hypocrite* when he hath done.

Carnall men may goe far in Religion.

But here is the difference, a *Saint loves* good, and that flowes from *spirituall reason*, and he doth good from *spirituall* reason. As for instance; I doe not give to the poore to keepe *correspondence*, and to be *well* thought of, and because I would be accounted *such a Professor*, no; but I doe it from spirituall *reasoning*, Christ loved *me*, and therefore I will love my *Brother*. So whatsoever a Saint doth,

Ground of Saints loving good things.

doth, *spirituall reason* drawes him; and this is the most *essentiall Character* that distinguisheth an *Hypocrite* from a true *Christian*. It is not *loving* or *knowing*, or *doing* of good, but it is the Wheele that it goes on, whether it be *spirituall* or *carnall* reasoning.

But may not a good man do some actions, from *naturall* or *corrupt* reasoning? how is that then a sure Character? *Quest.*

A *good* man may doe an action from *carnall* reasoning; but a *carnall* man can never doe *good* from *spirituall* reasoning: as that speech of *Peter* in advising of Christ not to goe to *Jerusalem*, it was partly naturall, and partly corrupt reasoning. But that you may see this clearely notwithstanding this, you may discerne him hereby, that *Answ.*

How a good man may be moved with naturall or carnal reason.

In the *first* place a Christian is moved by *spirituall* reason, and in the *second* place he may be moved by naturall reason: as suppose there be a good *Minister* that is full of *grace*, that desires to doe good, and yet he and his Family is ready to starve. The *first* thing that he blesseth God for, is, that he hath opportunity to *teach Christ* to the soules of poore *people*; that is the first, but next he saith, and blessed be God that there is a way to *support my Family*; naturall reason is tyed to spirituall, as the little boat is to the ship.

2

Secondly, though a Saint may be carryed to an *action* with *corrupt* reason (that he pays deare for) yet the whole *course* of the life, and actions of a Christian flow from *spirituall* reasoning. O! that the Lord would give you to examine your selves,

A Saints generall course by Spirituall reason

by

by this. It is not by what thou *accountest* of, or what thou *estimest* or *lovest*, but what mooves thee? what is the *wheele* that sets thee on worke? Is it a *spirituall mind*, that gives *spirituall arguments*, that moves thee all the day to good towards *God*, or *man*? I desire that you would carry this with you, this is the *essentiall* difference betweene an *Hypocrite*, and a *Christian*. Aske when thou dost an action, not how *much* thou doest, or what men conceive of it? though it be but a small action, as suppose thou art a *Maid* that art *sweeping* the house, or any such meane thing, aske, why doe I this? what moves me? what is the maine spring? Is it that my *Master* or *Mistris* may not chide me? This is *natural* reasoning, but thou shouldest say, I do it that I may *obey Christ*, he hath called me, and hath *redeemed* me to live to him: and so it may be, a man may do thee an *ill turn*, and thou wouldest not doe him a *mischiefe* againe, it is a good resolution: but why doest thou not doe it? it is not because thou art *ashamed*, or *afraid* to doe it? But if there be a little spring within to thinke, *Christ loved* me when I was *wicked*, and therefore I will *love* him, O! this is excellent.

The next thing I should come to shew you is, how it comes to passe that Christians that are right, are *swayed*, and ruled by *spirituall* reasonings, all their life. I shall not have time now but must wait on God till he give another opportunity, only I shall conclude now with two short Uses.

Use 1. Tryall what grace or corruption is in us.

First, hence you may see; by this rule you have a *Standard* by you to trie how much *grace*, and how much

much *corruption* there is yet in your ſoules; this is the *perfecteſt* Standard that I know. Take it by a *day*, or a *weeke*, or an *houre*, or an *action*, ſee how much in that *action*, or *day*, or *houre*, or *weeke*, thou art carried clearely upon *ſpirituall* reaſoning. So much of *godlineſſe*, ſo much of true, *pure grace* there is. Looke into thy life, and actions, *good*, or *evill*, that is not a jot matter, ſo much of thy life as is carried upon *ſpirituall* reaſonings, ſo much godlines there is. It is not how much thou *faſteſt*, or *prayeſt*, or the like, but how much thou art carried by ſpirituall *reaſoning*. As in *Ægypt* they have a *Pillar*, and *Figures* upon it, and when *Nilus* flowes up, they know by thoſe *Figures* how farr the River *riſeth*, higher, or lower, and accordingly they ſet their *rates* on things, and accordingly things will be *dearer*, or *cheaper*. Or as by your *weather-glaſſes*, you know whether it will be *raine*, or *faire* weather. So this rule would be a *weather-glaſſe*, a *Grace-glaſſe*, and a *fleſh-glaſſe*, that is, if thou lay up this in thy ſoule, hereby thou mayeſt know the *ebbings*, and *flowings* of thy *ſoule*, whether thou walke *better* this weeke then before. It may be luſt may drive a man to a good thing, but goe to ſpirituall *rationality*, that is the *eſſence* of a *Chriſtian*, as the other *rationality* is the *eſſence* of a *man*. Hereby thou mayeſt know whither thou be *nearer* to God *this* weeke, then thou wert the weeke *before*, or whither thou be further from him.

Luſt may drive to good.

The other leſſon, and a ſpeciall leſſon for you to remember from what I have told you concerning *ſpirituall Reaſoning*, is this, hence learne

Uſe 2. Why good men miſs the will of God.

why *wiſe men* ſo oft *miſſe* the *will* of *God*, It is a bleſſed leſſon, why doe wee ſee *godly* men many times *miſſe* the will of GOD; and are quite out in matters of *judgment*, and *action*, and yet are *holy*, and *godly* men: It is not becauſe they *reaſon* not *rightly* concerning ſuch things, but becauſe the *reaſon* whereby they reaſon it is more *carnall* then *ſpirituall*. As for inſtance, I could name a *Booke* that was Written about the *Common-prayer*, not long agoe, a Booke of admirable *reaſon*, full of *rationality*, and by a *godly* man too, and yet he *miſt* the will of God in it. How came it? Not becauſe he did not *reaſon rightly*, but becauſe the *reaſon* he *reaſoned* it by was *naturall*, and not *ſpirituall*. And ſo among *Miniſters*, they *reaſon* things throughly, and *rightly*, and draw *deductions* from them, but here they miſs, they look not what *reaſon*, they *reaſon* by; it may be it is *naturall* reaſon, and that may lead to *naturalls*, but it cannot to *Spiritualls*.

This is a rare rule for Chriſtians, when thou art *reaſoning*, and thy *thoughts* are *buſie* about a caſe, and thou *deducteſt* one thing from another; but aske thy ſelfe, I reaſon, but what is this *reaſon* I reaſon by? is it *carnall*, or *ſpirituall*? As men that *weigh gold*, or other things, they firſt *heave* up the *ſkales* to ſee if they be right; we doe not doe ſo, and therefore we ordinarily miſs in this. As when a man is in *anger*, he thinks he never ſpeaks better *reaſon* than then; he ſpeaks *powerfully*, and he thinks every *word* is *Goſpell*, and every word is *reaſon*, but it is *corrupt reaſon*, and ſo it appeares to him the next day. Now any *luſt* may tranſport

a man

a man ſo, let a *luſt* ſet *naturall reaſon* on worke, and a man will reaſon *bravely*, and *rightly*; but he doth not take up the *Skales* before, and ſay, I *judge right*, but what is it that I *judge* by? A man may ſay he can *judge* well of the *colour* of Cloath, by the light of a *dark-ſhopp*, but is that *light* right? a man ſhould examine that. And ſo in the *Synod* and other places we ſhould ſee that the *reaſon* that we judge things by, be *ſpirituall*, but we take any reaſon, and if it proove *naturall* reaſon, we ſhall have things goe *naturally*, but if it be not *ſpirituall* reaſon we goe by, we ſhall never attaine to *judge* of *ſpirituall* things.

Sermon X.

Rom. 8. 5.

For they that are after the flesh doe minde the things of the flesh, but they that are after the spirit, the things of the spirit.

BEloved I would willingly end what I had to say to this text at this time, and I doubt not but by Gods assistance I shall doe it, and therefore I would but only lead you a little, because we were driven to break off abruply that you may understand which way we have been going, when the Lord hath been teaching us hitherto from these words.

I told you the Apostle in the 4. *verse* had laid downe a great priviledge, and then he shewes who are the partakers of this priviledge; *They that walke after the spirit, and not after the flesh*; but this is but *generall*, and therefore he shews it more particularly, by the *best* part of the man, the minde.

Beloved

Beloved I have spoken a little in generall concerning the minde, and to follow the Apostles method, I have *culd* out the chiefe thing in the *minde*, the chiefe act of it is the reasoning. The minde, that is the reasoning of the minde, from whence I have taught you this Lesson.

That, *those that are fleshly, they are led, and swayed with fleshly reasoning, and those that are spirituall, they are led and swayed by spirituall reasoning.*

My end is to discover to you, whether you have this priviledge or no, and therefore in the Apostles method, I would *bolt* it out as farr as I could. I told you *man* is a *rationall* creature, and no man doth any action, but there is some *reasoning* about it, and though the *action* be never so *suddain*, yet the *mind* is so *quick*, that it hath some kinde of *reasoning* or other.

Now for the explication, I told you there was *three mindes*, *carnall*, *corrupt*, and *spirituall*; and from those *three minds*, flowed *three reasonings*, *corrupt*, *naturall*, and *spirituall*.

Now for the further prosecution of it, I told you there were *three* things I had to premise before hand, before I came to proove it.

One is, that there is the *best reason* in the world in *godlinesse*, *and religion*; godlinesse hath in it, all along, the excellentest, the best, the profoundest reason that can be, this I prooved at large: godlinesse is not as some *carnall* people account it, a *vaine giddy* thing, but goes all upon *reason*, it is the

act of reasoning, as they say of *Logick*, and not like our *naturall* Logick from *probabilities*, and the like; but it is all upon demonstration: that's one thing I opened to you, and we had divers *uses* then, with which I will not now trouble you.

Now the second thing I was to premise, was this,

That the reasoning of the soule, it is the highest act of the mind.

As I told you the *mind* is the highest *faculty* in the soule: so the *reasoning* is the *first*, and *strongest* and most immediate act of the *minde*, and therefore as the *minde* is the *chiefest seate* of *Christ*, if he dwell there; or the *chiefest* garrison of the *Devill* if he dwell there: So the *reasonings* of the soule, are the chiefest *weapons* of the *minde*, because I told you that these they doe come *immediately* from it.

The third thing was, that the *reasoning* is the *chief character* of a man as *reason* in a man, considered in a naturall way, is the most proper way of distinguishing of him from other things, because it is most essentiall to him; for you cannot distinguish a man so properly from a horse because he hath two leggs, and that a horse hath foure, but by his *essence*, he is a *rationall* creature, and therefore I told you a man may know good excellently, a man may love good, and *godlines*, and a man may do good, and *suffer* for *good*, and yet be an *hypocrite*, yet be a *carnall* man. Why? Because he may doe good and love good, and suffer for good, and all out of *carnall reasoning*, he may love the good because of some fine circumstantiall things.

And

And therefore I concluded laſt day with two words of uſe, but I muſt endeavor to make good my promiſe. Now the laſt thing is, how it comes to paſſe, for I have as in reference to the Doctrine you heard, That *ſpirituall men are ſwayed with ſpirituall reaſons.* How comes it to paſſe that they are *enabled* ſo to reaſon, and to be ſo *guided* by ſuch *Reaſons.*

3. How it comes that Saints are guided by ſpirituall reaſon.

Beloved, in generall, certainly it is only by the ſame ſpirit of God, for I muſt advance the *ſpirit* ſtill. Not in oppoſition to the *Scriptures*, miſtake me not, for the ſpirit takes of the things of Chriſt, and in the Scriptures, ſheweth you them; but it is the Spirits teaching you. And therefore it is ſaid they are *after the ſpirit* that *doe mind ſpirituall things*, becauſe it is the *ſpirit* that doth worke them to mind ſpirituall things, yee would never mind ſpirituall things elſe. All the *Learning* in the World, and all the *wit* in the World, will never teach a man to make one ſincere *argument*, to doe *good*, or draw him from *evill.*

By the ſpirit.

But you will ſay, how doth the Spirit doe this?

Beloved, I told you heretofore that I doe not approove of thoſe that doe endeavour to ſhew you too particularly and disbiaſtly, how the ſpirit of God works in the ſoule, as many men have done, and many a godly man, but they have loſt much time, and have *puzelled* the ſoules of poore people, for thou knoweſt not how a *Child* is formed in the *Womb*, how his *eye* is made, and how his *Noſe* is made. And how are we able to diſcover how the *Spirit* of God works *grace* in the *ſoule*, which

which ordinarily is done that he doth *this* firſt, and then that, and will not doe *this*, untill he hath done *that*, which hath brought forth a deale of *curioſitie* and needleſſe *diſtinctions* troubling the People of God.

But I will give you ſome particulars how he doth it. The wayes whereby he doth it, without *curioſitie*, not ſaying he doth *this* firſt, or *that* firſt.

He doth it by a *Creation*, by *ſpirituall* Creation, he doth make a *Creation* in the ſoule, which is called the *new man*. 1. By a creation.

Thou that art there now ſitting in the Pew, that *creature*, that *old* creature cannot reach the *ſpirit* of God. It cannot be *mended*, for we have hearts of *ſtone*, that will not be cobled nor *mended*, but taken out wholly: our natures are ſo naught that they cannot be *mended*: but God comes, and by his Holy ſpirit makes a *new Creature* in the ſoule,

As *man* is ſaid to be a *man* and hath not his denomination from the *groſſer* part, as his *Legs*, or the like; but from the more *noble* part, his *ſoule*, and his *mind*, for where as in one place it is ſaid, What will it *avails a man, to get the world and looſe his ſoule*; in another it is looſe *himſelfe*: So as my *ſoule* is my *ſelfe*. So there is an *old man* not according to outward *age*, but according to the *inward*. Now he makes thee a *new creature*, not *New legs*, and *hands*, but *new mind*, *new affections*, and new *powers* in thy ſoule.

Now moſt people ſay, that the Lord doth *infuſe new qualities* into the *ſoule*, that whereas thou

haſt an *underſtanding* and it is *rotten*, and all is full of *bad qualities*, thou ſhalt have *new qualities*, thou ſhalt have an *underſtanding* that will mind *Heavenly* things. Beloved, that is true, but I very much doubt whither there be not ſomething *more*, becauſe the Lord calls it a *man*, and we never Reade in the Scripture where he will worke *new qualities*; but a new man. We are created a *new Creature*. Now that is the way, and therefore if ever thou wilt be a *ſpirituall* man, thou muſt have the Lord to make thee a *new creature*. Now the Saints heretofore (pray underſtand me) did not looke upon things as we doe, we have had ſo many *falſe diſtinctions*, and ſubdiſtinctions: we have not the ſame *notions*, and diſtinctions *they* had. They alwayes looked upon the *inward* man, or the *new creature*. Now we looke *without*, ſaith *Paul*, my *inward* man gaineth dayly. If any man be in Chriſt he is a *new Creature*.

More then new qualities in Saints.

Beloved, that ye may underſtand this, beare with me a little, I doe find in the Scripture that a man is made a *Saint*, made *ſpirituall*, and holy, *two* wayes.

One is by *renewing* a man to that which he was in *Old Adam*.

Secondly, by *creating* things in him that were *never* there before. And we have theſe two expreſſions in Scripture. *Be renewed in the ſpirit of your mind*, and *created unto good works*. So that a *Saint* he is made up unto that condition *two wayes*. Either God hath *renewed* in him thoſe things he had in *Adam*. Or elſe God hath *created* in him, that

A Saint made ſpirituall, how

that which was *never* there *before*. As for inſtance, God revealeth in him *Sobrietie*, and *continuance*, and the like. Theſe things were in *Adam*, and now when a man is made a *Saint*, they are *renewed* only upon a *new* Foundation. And withall the Lord *creates* ſome things that were *never* in *Adam*; as for inſtance, he *creates* faith there, that is, the the *faith of the Goſpell*: There was a *faith* in *Adam* without doubt; but that *faith* of the *Goſpell*, to beleive in *another*, to *renounce* his *owne* righteouſneſſe, this was not in *Adam*, becauſe it was point-blanke contrary to his owne condition, for he was to have *righteouſneſſe* in *himſelfe*, and to *renounce* it was *contrary* to *his* condition. Now God Creates ſuch a *faith* in us.

And Beloved, there is another thing and it may be there are many things more. I have had many thoughts of it with ſubmiſſion to the *godly*, and wiſe, I thinke that Goſpell-goodneſſe, is a peice of the *new man*, which was *not* in *Adam*; as to doe good to *Enemies*, to *love them that hate us*; to give *drinke* to a thirſtie *Enemy*; When one is *wicked*, and *ungodly*, and doth deale *deſpightfully* with us, as Chriſt ſaith, then to doe *him good*; and *bleſſe* when he *curſeth*, and *pray* for him that *injureth* us. Beloved, this is *Goſpell goodneſſe*. I have had many thoughts of it, had I time to proove that this *Goſpell goodneſſe* is a peice of the *new Creature*, that was *not* in *old Adam*.

Some thing in Saints that was not in *Adam*.

There was *goodneſſe* in *Adam*, but not *this*; as for inſtance, there are diverſe things we find among *Profeſſors* that in the laſt day will be found to be nothing but the *Old Adam*, but *Iſhmaells*,

that are *humbled* to the height, and ye ſhall ſee in them a great deale of diligence in Gods ſervice, but where will you finde a Profeſſor, one of 500. and I ſpeake with the leaſt, that you may clearly reade *Goſpell goodneſſe* in him; that you may ſay, yonder is a man, that if you curſe him, he will *love* you, and if you doe him *hurt*, and that deſpitefully, he will *pray* for you. It is an eaſie thing to kindle a brand that hath been once lighted, to doe that which *Adam* did, but to doe this is a higher matter.

As *man* was created after the *Image* of *God*: ſo the *Creatures* (in a ſort) were *created* after the *Image* of *man*: Now as in *Creatures*, in a *Dogg* there is *love* and the like. But where is there a *Creature* that if you doe him *miſchiefe*, will not endeavour to doe you the like againe, or at leaſt wiſe runne away.

But where is a piece in the *Old creation* that doth *love* his *enemies*. And whereas it is ſaid, *Adam was created after the image of God*, and *God loves* his enmies. I anſwer, God then in that Covenant was not in a diſpoſition to love his *enemies*, but to *hate* his *enemies*, and *ſinners*, and *curſe* them, and *damne* them; but now in *Jeſus Chriſt* he loves his *Enemies*, and therefore according to his *minde*, he revealed to *Adam*, it was not ſo; and many other reaſons I had, but this I preſent to you with ſubmiſſion, I doe not ſpeake curioſities, but I finde and ſee very little of this, ſcarcely any; there was a *candid goodneſſe* in the *primitive* Church, which is not now to be: which is not now to be found; now nothing but *biting*, and *teareing*, and devou-

ring

ring one another, well there is one word, he doth it by a ſpirituall *Creation*.

2. By ſpirituall illumination.

Then Secondly, he brings the ſoule to this way of ſpirituall reaſoning, by *ſpirituall illumination*, he created faculties before, and now he caſteth in light as he did in the *old creation*; you know he made Heaven and Earth in the lumpe, and then ſaid *let there be light*.

Now that is the reaſon when the *Goſpell* is *Preched*, and there is the *ſpirit* of God going with the *word*, and thou art *darke*, and canſt *not receive* this *light*; the *new creature* is not framed in thee, if thou haſt no eyes, thou canſt not ſee, and if a man have eyes, he cannot ſee in a *darke roome*. Now when the *new man* is made, then the Lord ſends in *light*, and it is not every light, for there are many lights, a blind man (as it were) hath an *Hypocrite* hath them: but it is a powerfull light that God puts in, for we doe finde that there is a kinde of light in *Hypocrites*; but yet there is not power in them, there is not light to bring them to ſuch kinde of reaſoning, as will bring them to any good or from any *evill*, they will talke of *drunkeneſſe*, and *whoredome*, and the like, but have not power to bring them off from any of theſe things: Indeed a Saint may be *overcome* of his *luſts that warre* in his Members, but there is a *law in his minde*, that is, there is a *light* that is like unto a *Law*, that hath *power* in it, that he ſeeth Chriſt doing them away. I am ſorry I have not time to open this unto you farther, but remember it.

Saints have a powerfull light.

Thirdly, the Lord will doe it by *ſuggeſtion*, that is, the *ſpirit* of God puts *light* into the *ſoule*, he puts

puts a meaſure of *light* to dwell in every *new creature*, and that *powerfully*. But becauſe the *way* of of the *Saints* are ſo darke in this World, and thorow ſo much *difficulty*, the *ſpirit* of God *prompts* a Saint allwayes, when he is at a *loſs*. As among Schollers, we ſhall ſee, ſomtimes a man is almoſt borne downe, and then *another* giveth him an *Argument*, or diſtinction to helpe him, and then he carries it: and ſo the *fleſh* hath *reaſons* and *arguments* as we are going along, and now though there be a *meaſure* of *light*, a *ſtock* of *light* dwelling in us, yet we are *nonpluſſed* by the *fleſh*, and then the *ſpirit* of God *ſuggeſteth* ſomwhat to us, and we are carried thorow, as you have it in, *Mat.* 20. *When you are brought before Governours*, it is *not you that ſpeake, but the ſpirit* of God that *prompteth* you.

4. By conviction

Fourthly, the *ſpirit* doth it by *Conviction*, that is another way, we have it, *Joh.* 16. Saith Chriſt, when I *goe, I will ſend my ſpirit*, and my *ſpirit* ſhall *convince the World of ſin*; *reprooue* you have it, he ſhall *convince the World, of ſin, of righteouſneſſe, & judgement*. The word ſignifies, when he ſaith the *ſpirit* will *convince*, that is, by way of *Argument*, the meaning is, that in every *carnall* mans heart, there are *arguments* againſt *faith*, and for his owne deſtruction, and ſtrong ones too. And when *we Preach* to you, ye bring *reaſon* againſt *reaſon*, and ſo goe away *unconvinced, unconverted:* but the *ſpirit* will *convince* you, that is, he will bring ſuch *ſtrong* arguments (as *Doctor* PRESTON ſaith) from Heaven, that will *convince* you. As when a *ſtronger* man commeth, he *diſarmeth* the other

other: as before we thought *godlineſſe* nothing but *Hereſie*, and *Puritanſme*, and the like; but now the *ſpirit convinceth* you, you ſee this is the *only way*, and out of this way I ſhall never *ſee God*, and the like.

Another way I find the ſpirit doth it by, is, by *commemoration*, by minding us of what we have *heard*, or ſomthing we have *knowne* before; it is our *remembrance*. Therefore ſaith Chriſt, I will ſend *my ſpirit*, and *he ſhall bring to your remembrance*, what you have heard, not that you ſhall remember a *whole Sermon*, and *Repeate* it every word; but thus it is, he will *either* ſuggeſt thoughts, We *never* had before, or bring to our *remembrance*, a word we *have heard* of ſuch a *Preacher*, in ſuch a *place*, or *Read* in ſuch a *place*, or *thought* in ſuch a *walke*, or the like: and ſo ſetteth on, and carrieth on the worke. 5. By commemoration.

And he doth it by *conſolation*, he is the *Comforter*, the *conſolation* of *the ſpirit*. Beloved, this is certaine, that ye know *trouble* of *mind* exceedingly hinders the acts of *reaſon*. That's the reaſon men are *madd*, becauſe ſome fumes riſe up in the *braine* and *trouble* the *mind*, that they cannot reaſon, but are madd. Beloved our *troubles* of *mind*, and *foule*, they are like *fumes* that come up into the *braine* and *diſtract* us. A *ſpirituall* man is many times, as it were, a *diſtracted* man; there are ſo many fumes, ſuch *horrour* and *guilt*, that he is almoſt ſtarck mad; he can talke of *naturall* things, but in *ſpirituall* things he is, as it were, mad; the *Chaine* of *ſpirituall reaſon* is broken, and now the *ſpirit* is the *Comforter*, and he *quiets* the *ſpirits*: and when a man is in 6. By conſolation.

in a *quiet* temper, the *diſeaſe* is gone and *reaſon* comes into the *mind*, and as the *Philoſopher* ſaid, ye know in *naturall* things, a man can *reaſon* when he is not *troubled*, ſo is it in the *ſpirituall*.

7. By ſanctification. Another way is by *ſanctification*, by the ſpirit, hee is the ſpirit of *Sanctification*, it makes the ſoule *holy* it takes away *luſt*, and *ſin* from the ſoule. This I find in *Mat.* 6. 22. 23. I would open that place, but cannot, therefore pray conſider it: ſaith Chriſt, *the light of the body is the eye, if therefore thy eye be ſingle, thy whole body ſhall be full of light*. He doth oppoſe *ſingleneſſe* unto evill, if thy *eye* be *ſingle*, that is, if thy *eye* be *purged* from all *guile*, that there is no *ſin* there, not when a man hath *one eye* to God, and the *other* to *ſin*, to the *world*. But if thy *eye* be *evill*, that is *ſinfull*, then *thy whole body is full of darkneſſe*. Therefore *bleſſed are the pure in heart for they ſhall ſee God*.

8. By excerciſing. Well Laſtly, there is another way, there are diverſe more, but I will name but one more. And that is, the *ſpirit* of God doth *teach* the Saints thus to *reaſon*, by *excerciſing*, that is, helpeth them to *excerciſe* and *improove* that *light* that they have. There is a *little* light, *naturall* light, and there is a kind of *ſpirituall* light that an *Hypocrite* hath: but the *ſpirit* of God doth *not* helpe him to *improove* that *light*, and therefore that *light dyeth*, he *blowes* not up the *fire*, you know men come to *reaſon*, by *reaſoning*, and *excerciſe* of *reaſon* makes men rationall, I mean makes them *know* how to *reaſon*. Now *Hypocrites* doe not thus, as you may ſee. *Rom.* 1. There they *knew* God, and *becauſe they glorified him*

not

not as God, they became vaine in their imaginations, or in their *reasonings*, as it is in the *Originall*, *God gave them up to a reprobate mind*, becauſe they glorified not God.

Beloved, I have three or foure uſes but I feare I ſhall not reach them all, I am overloath to tire you and my ſelfe. Therefore I will conclude with one word, and that is this. That from hence, from this that hath been ſaid, you may ſee what is the *Fountaine* of all *goodneſſe*, and of all *evill* in the ſoule. *Uſe* · The Fountaine of all good and evill in the ſoule.

Of all *good* as I have at large lookt upon it, but can but touch : take any *good*, and you ſhall ſee it is carried on by *ſpirituall* reaſoning, as take faith *Abraham reaſoned*, he that gave him a *Sonne* at a hundred yeares old, could *raiſe* him up againe. Take your *conſolation* it comes out by *ſpirituall* reaſoning, take *Paul* and *Silas*, they were in Priſon, and ready to be brought out the next day to *die*, now one would thinke they were *madd* there to *ſing*, but they did it upon *ſpirituall* reaſons, for they accounted themſelves *bleſſed* to *ſuffer* for *Chriſt*, and if they *die* they ſhall then be with *Chriſt*, I. Of good.

for *hating* of *evill* you ſhall ſee whence is it as *pulling* out the *right eye*, or *cutting* off the *right hand*; that is one would thinke, a moſt *unreaſonable* thing; but *Chriſt* giveth a *reaſon* for it, *It is better to goe into Heaven, it is better to enter into life halt or maimed, rather then having two hands, or two feete to be caſt into everlaſting fire.* So a Saint can reaſon ſpiritually, and thus he loves the *Saints*, and *hates ſin*, and *denieth* himſelfe, and performeth every dutie, he

so reasoneth that it is the *blessed* will of God he should doe it.

2. Evill. And so for *evill*; whence comes *sin*, from the *vanitie* of the *mind* whence comes *persecution, they thinke they doe God good service.* There is reason, it is a good thing to *suppresse* these *Schismatiques* say some, and to have Conformitie and be all of one mind, and to *banish* them and let them all goe, whence is this? it is either from *corrupt* or *naturall* reason. And so when men *heare* the Word of God, and *forget* it, they like it well; as a man doth, that sees his face in a glass: but they goe away, and *forget* it, and whence is it? why *James* tells you, *Deceive not your selves.* Deceiving your selves; the word in the Originall is, by *false reasonings.* A man heares the Word, and thinks surely I am in this *evill* condition, and I am out of the way, and I must looke after Christ, and the like. But afterwards, comes *naturall reason*, saying, these are but *new devices*, and what is become of our *Fathers*, and the like? Beloved, all good is carried into the soule upon the *wings* of *spirituall* reason, and all *evill* upon *naturall* and corrupt reason, and therefore I conclude all, beseeching you that you would studie and endeavour to get up your *soules*, and your *conversations* accordingly to be *swayed*, and carried on by a *spirituall mind*, by *spirituall reasoning*, for here we speake of your *Consciences*, not of your *lives* so much, as of your *hearts*, and *minds*. And that you may so doe, take the motive which followes in the Text, which I did purpose, had God given me strength, and time to open but take it in the grosse.

To labour to be swayed by spirituall reasoning.

For

For to be carnally minded is death, but to be ſpiritually minded, is life and peace.

Be perſwaded to goe home and *pray* the Lord to *create* this in you, yea and *enlighten* you, *For to be carnally minded is death, but to be ſpiritually minded is life and peace.*

Two things I have here to ſay; *To be carnally minded is death*, you muſt expound it by the other that oppoſeth it; its contrary to *life* and *peace*, it is *death* and *trouble*, and the other is *life* and *peace*. *Death* and *trouble*, if thou wilt be a *carnal* man, and go on ſo, there is nothing in all thy courſe but *death* and *trouble*; that is, there is *death* at the *end* of it. Remember that the *end* of thy Journey is death. Remember as the Apoſtle ſaith, *Phil.* 3. *they minde earthly things*,, and I write *weeping that there end is deſtruction*. It is a fine thing to be carried all our *life* long, from one *carnall* thing to another, and provide for my *Honour*, and *wealth*, and *preferment*, and the like; and doe this and that *good* action upon *carnall* reaſons, and with a *carnall eye*, but God hath put a ſad end to it, it is *Death*. Carnall reaſoning brings death.

And now the other it is *life*, it is eternall life thoug it be *rough* for me every day to *diſpute* with my *carnall* heart, and not only carry on *good*, but *deny* my ſelfe in *good*, upon *ſpirituall* reaſon, this is a warrefare, but the *end* is *life*, and it is *peace* too. Spirituall reaſoning life.

This is a hard worke you will ſay, and therefore we will take the *eaſieſt* and *ſmalleſt* worke.

Beloved, I ſay there is more *eaſe*, and *ſweetneſſe*, and *contentedneſſe*, in going on in the wayes of God *ſpiritually*, upon *ſpirituall reaſons* an hundred fold, than in the other; for the other will be rough, and

God hath caſt it ſo, God hath put a *curſe* upon all *Old Adam*, he curſeth it with *death*, and therefore he muſt dye that walks carnally, and that is the reaſon all your *naturall thoughts* and *actions* are ſo *bitter*; God hath *curſed* them, they muſt dye. and now all the wayes of *Holineſſe*, have enough to induce thee to endeavour to walke holily: as one ſaith, the *gleanings* of the *Saints*, are better than the *harveſt* of the *wicked* men, if there were no *Hell* nor *Heaven* hereafter, but only the *wicked* to have the *pleaſures of ſinne* here, and the Saints to have the *conſolations of the Spirit* dwelling in them, it is more an hundred fold; the one is nothing but *crackling of Thornes under a Pot*, and the *end is ſmoake*, and *ſtinke*, and the other is *ſweet* here, and in the *end bleſſed* eternally; if it were not, ſuppoſe though the way to *Heaven* be *bitter here*, yet it is *ſweet* in the *End*; and the way of the *world ſweet here*, and *bitter* in the end, yet you ſhould chooſe *holineſſe*; as a *Philoſopher* ſaid, if a man were to take a *bitter* and *ſweet thing*, which were he beſt to take firſt? ſaith he to take the *ſower* or the *evill* firſt; and the *ſweet* for the hope of the *good* to *come*, will *ſweeten* the *preſent evill*: but when a man hath the *good* firſt, the feare of the evill to *come* will *marre* all; but therefore ſeeing there is a *reward* in the way, in *Holineſſe* as well as in the end, for holineſſe, it ſhould *move* us to *labour* after *holineſſe*.

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